

VIMUTTAMAGGA
AND
VISUDDHIMAGGA

A COMPARATIVE STUDY



P. M. Thiab- Ma

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BY

P. V. BAPAT, M.A., Ph.D.
Professor of Pali, Fergusson College, Poona
Editor, Suttanipāṭa (Devanāgarī edition)

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P. M. THIAB MALAI,
Ph. D. STUDENT IN PALI,
DEPARTMENT OF SANSKRIT,
AND PRAKṚIT LANGUAGES,
UNIVERSITY OF POONA,
PUNE-411 007. (INDIA)

POONA

1937



DEDICATED

To

THE MEMORY OF

My Friend and Colleague

A Great Lover of Oriental Learning

The Late JAMES HOUGHTON WOODS

Professor of Philosophy, *Emeritus*

Harvard University

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PROF. JAMES HOUGHTON WOODS

1864—1935



I am submitting in the following pages the results of my Comparative Study of Upatissa's Vimuttimagga in the Chinese Translation with Buddhaghosa's Visuddhimagga. They represent in the main my Dissertation submitted in 1932 to the Harvard University, Cambridge, Mass. U.S.A., in partial fulfilment of the requirements for the Doctorate of Philosophy. The five years that have elapsed since 1932 have been utilised in securing new material on the subject and considerable additions have been made in the light of this new material.

Just about ten days ago when I visited Sāranātha, Benares, I met Bhikkhu Ānanda Kausalyāyana in the Mūlagandha-kuṭivihāra. He spoke to me about a translation into English of the Vimuttimagga and immediately handed over to me the four fascicule of a 'draft-translation' by R. Yozai Ehara, Victor Pulle and G. S. Preliis (this last name is not quite legible). This is a cyclo-styled copy of a manuscript written in a beautiful hand. It contains a draft of the translation of the Vimuttimagga from Chapters III-XII with the omission of several passages which are not clear to the Translators.

As the printing of my book had sufficiently advanced, I could not make full use of the translation but I must say that in the portion that still remained to be printed, at three or four places, it enabled me to revise my interpretation. On pp. 311-314 of this translation, the translators have given the names of worms in a human body, in their Indian garb, but as long as these names cannot be identified with names actually found in Indian works, the restoration is only problematic.

In the main part of this book, I have attempted to give a very detailed synopsis of the Vimuttimagga and have compared it throughout with the corresponding passages from the Visuddhimagga. To facilitate this comparison, I have tried, wherever possible, to construe the Chinese text in Pali. Where the Chinese passages were not clear to me, I have either said so or indicated by a question-mark that the Pali or the English rendering given by me is merely a suggested rather than a certain interpretation. I have occasionally used Chinese characters

where my rendering was uncertain or where I thought they would be helpful for the better understanding of the Chinese Text. In my Introduction to this book, I have stated the problem suggested by the comparative study of the two texts, have summarised the available material on the same and have drawn my conclusions.

In the printed pages of this book, several mistakes have unfortunately crept in. The difficulty of securing in India the right Chinese types and the still greater difficulty of securing compositors properly qualified to handle them, has been responsible for the wrong use of some Chinese characters. The necessary corrections have, as far as possible, been indicated at the end in 'Corrections and Additions'.

This book is not intended to satisfy the need of those scholars who would like to have the Vimuttimaggā in its entirety, but the author will consider himself to be amply rewarded if it serves the purpose of giving an incentive to some young scholars for presenting to the world the complete work, in the near future.

I have to thank Prof. Vidhushekhar Bhattacharya, Prof. Beni Madhab Barua and Dr. Bimala Churn Law for having gone through the Introduction of this book and for making several suggestions. I have also to thank Mr. J. C. Sarkhel, Manager, Calcutta Oriental Press, for having taken great pains in the printing of this book.

And lastly, I have to acknowledge my indebtedness to the University of Bombay for the substantial financial help it has granted towards the cost of the publication of this book.

November, 1937.

P. V. BAPAT



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ABBREVIATIONS

[Note—References are to the pages of the volumes except in the cases mentioned specifically otherwise.]

A.	Anguttaranikāya, P.T.S. edition.
Abhk.	Abhidharmakośa, translated into French by Louis de la Vallée Poussin. [Reference is to the chapter and page of the vol. in which the chapter is included].
Abhm.	Abhidhammāvatāra in Buddhādatta's Manuals (P.T.S.).
AbhmV.	Abhidhammattha-Vibhāvinī, ed. by Rev. Sumangala, Colombo (1898).
Abhs.	Abhidhammatthasangaha, P.T.S. edition.
A.M.B.	Aspects of Mahāyāna Buddhism and its relation to Hīnayāna by N. Dutt (1930).
B.	Buddhaghosa.
Bagchi	Le Canon Bouddhique en Chine.
B.D.	The Bodhisattva Doctrine in Buddhist Sanskrit Literature by Har Dayal.
Chin. Dhs.	Der Chinesische Dharmasangraha von Weller (1923).
Cm.	Commentary; added after the abbreviation of a work means commentary on that work.
Cp.	Cariyāpiṭaka, P.T.S. edition.
Corr.	Corresponds to
D.	Dīghanikāya, P.T.S. edition.
Dh. or Dhp.	Dhammapada [ref. to the verse].
DhsA.	Dhammasaṅgaṇī-Atthakathā i.e. Atthasālinī.
DhsCm.	Dhammasaṅgaṇī-Commentary i.e. Atthasālinī.
diff.	Different, differs.
Dipa.	Dīpavaṃsa, edited by Oldenberg.
E. R. E.	Encyclopaedia of Religion and Ethics.
expl.	Explanation.
g.a.	Generally agrees.
id.	Identical.
Kimura	The Original and Developed Doctrines of Indian Buddhism (in charts).

	Majjhimanikāya, P.T.S. edition.
Madhy.	Maddhyamaka-kārikā with Vṛtti (Bib. Buddhica vol. IV).
Mal.	Malalasekara, The Pāli Literature of Ceylon.
Mv.	Mahāvamsa, Geiger's edition.
Mvy.	Mahāvvyutpatti, Japanese edition in Sanskrit, Tibetan and Chinese by Sakaki.
n	Added after a figure means notes on that page.
N.C. or n.c.	Nothing corresponding.
p.a.	Partly agrees.
Pet.	Photographic copy of the Mass. of Peṭakopadesa by Hardy, preserved in the State Library in Berlin. Burmese edition printed in the Zabu Meit Swe Press, Rangoon (1917).
Przyluski	La légende de l'empereur Aśoka.
Ps.	Paṭisambhidā, P.T.S. edition.
Ptk.	Specimen des Peṭakopadesa von Rudolph Fuchs, Berlin, 1908.
Ptn.	Paṭṭhāna, P.T.S. edition.
q.d.	quite different.
r.a.	roughly agrees.
r.c.	roughly corresponds.
S.	Samyuttanikāya.
S.A. or s.a.	substantially agrees.
S.D. or s.d.	slightly different.
Sik.	Sikṣasamuccaya (Bib. Buddhica).
S.N., SN. or Sn.	Suttanipāta, reference to the number of stanzas.
Sph.	Sphuṭārthābhīdharmaśāstrakāvyaśāstrā [Bib. Buddhica, vol. XXI].
Sv.	Sāsanavamsa (P.T.S. ed.).
Tak.	Taisho edition of the Vimuttimaggā in the Chinese Tripiṭaka (vol. 32. pp. 399-461) edited by Takakusu and Watanabe.
Upa.	Upatissa.
Vbh.	Vibhanga, P.T.S. edition.
Vim.	Vimuttimaggā, popular Chinese edition printed at Bi-ling in the province of Kiang-Su (1918). The references are to the number of the book, page (the reverse side of the page being indicated by the addition of the letter 'a' to the number) and column.

Vis.

Visuddhimaggā, edited by Henry Clark Warren and Prof. D. Kosambi, the references being to the number of chapters and paragraphs. [To be published in the Harvard Oriental Series].

Winternitz Geschichte der Indischen Litteratur, Zweiter Band.

Note:—The references to the Commentary of the Visuddhimaggā are to the edition of the same published in P. G. Munḍyne Piṭaka Press, 1909, unless otherwise mentioned. The references to the synopsis of the Vimuttimaggā are indicated merely by the number of pages without putting any word before 'p.' That is to say references like 'p. 5, p. 27,' indicate that the reference is to the synopsis of the Vimuttimaggā, which forms the main part of this dissertation. Any remarks or comments by the writer are put in square brackets. The Roman figures in the marginal notes of the synopsis refer to the chapters of the Visuddhimaggā and the following Arabic figures show the number of the paragraph. I have not adopted any European or American transliteration-system of the Chinese sounds, but I have generally followed Nanjio in indicating the Chinese sound by its closest equivalent in the Indian sound-system, except in the case of some names which are more easily recognised in their transliterations used by previous writers. I find this more convenient, especially when the Chinese sound represents an originally Indian sound. The letters a, b, c used after the number of pages of the Taisho edition by Takakusu and Watanabe indicate respectively the upper middle and lower sections of the page. The figures after these letters indicate the number of columns beginning from the right.

SUMMARY OF THE INTRODUCTION

1. Vimuttimagga in its Chinese translation Cie-t'o-tāo-lun.
2. Translated into Chinese by Seng-chie-po-lo.
3. Similarity between the Vimuttimagga and the Visuddhimagga and four possible theories to explain the similarity.
4. Prof. Nagai's view.
5. Dr. Malalasekar's comment on the above and his suggestion about the solution of the problem.
6. This question can be decided only on the merits of the evidence, internal and external.
7. General account of the Vimuttimagga.
8. Correspondences between the chapters of the Vimuttimagga and the Visuddhimagga.
9. Similarity between the two books due to the common sources or common material upon which both the authors draw, such as
 - (i) Pāli Texts, (ii) Porāṇas, (iii) Pūbbācariyās, (iv) Aṭṭhakathās, (v) Peṭaka, (vi) A verse ascribed to Sāriputta by both the authors, and (vii) Some unidentified sources.
10. Similes, metaphors and illustrations.
 - (i) Common to both the Texts.
 - (ii) Peculiar to Upatissa.
10. Dis-similarity between the two texts.
 - (A) Dis-similarity in doctrinal points.
 - (i) Kammaṭṭhānas, (ii) Kasīna-maṇḍala, (iii) Extension of the Brahmavihāra-nimitta, (iv) Cariyās, (v) Rūpās, (vi) Jhānaṅgas, (vii) Indriyas, (viii) Anulomañāṇa, (ix) Nevasaññā-nāsaññāyatana-samādhi, (x) Asaññi-samādhi.
 - (B) Dis-similarity in treatment.
 - (i) Interpretation of words and expressions.
 - (ii) Different treatment in whole sections.
 - (iii) One goes into more details where the other does not go.
 - (iv) Upatissa introduces altogether new matter, which is not found in Buddhaghosa.

12. Reference to other views on doctrinal points:
 - (A) Those that have been mentioned by both the authors.
 - (B) Those that have been referred to by one author and found to be exactly tallying with the views of the other. Light thrown on such passages by Dhammapāla's comment.
13. References to proper names.
 - (i) Texts, (ii) Places, (iii) Personages.
14. Transliterations of Indian words.
15. References to a Caṇḍāla.
16. Style of the Vimuttimaggā as we have it in its Chinese version and the method of the translation.
17. Review of all the internal evidence and the external evidence of Dhammapāla.
18. Dhammapāla.

The author of Paramattha-mañjūsā, the Commentary on the Visuddhimaggā, and the author of the Commentaries on the Thera-Therī-Gāthā, Petavatthu, Vimānavatthu, Netti-pakaraṇa, etc. is the same. Belonged to the same tradition and school as that of Buddhaghosa and did not live long after him—perhaps within two centuries—and therefore there is no reason to doubt his testimony.
19. Abhayagiri School—Its history.

Indian monks went to Abhayagiri-vihāra.
20. Who was Upatissa? Where and when did he compose the book? In what language did he write his book? What do we know about him from the Vimuttimaggā? Discovery of a Tibetan version of a chapter of the Vimuttimaggā. Indian origin of the Vimuttimaggā.
21. First of the four theories can be accepted.
22. Kalyāṇa-mittas.



INTRODUCTION

It is nearly eighteen years since Prof. M. Nagai of the Imperial University, Tokyo, Japan, pointedly brought to the notice of Buddhist scholars the existence, in the Chinese Buddhist literature, of a book called Ciē-t'ō-tāo-lun, 解脫道論, or Vimuttimaggā as he rendered it in Pāli.¹ This book is the same as is numbered 1293 in Bunyiu Nanjio's catalogue of the Chinese Translation of the Buddhist Tripiṭaka,² although Nanjio gives 'Vimoksha-mārga-sāstra' as the Sanskrit rendering of the Chinese title. Nanjio further tells us that this book was composed by the Arhat Upatishya or Śāriputra³ and was translated into Chinese by Seng-chie-po-lo 僧伽波羅 in 505 A.D.⁴ in the Lián dynasty (A.D. 502-557). This book is divided into twelve chapters in twelve fasciculi or Chinese books.

Nanjio gives us no information about Upatishya, or Upatissa as we may say in Pāli; but he gives us some information about Seng-chie-po-lo.⁵ The name Seng-chie-po-lo, or, San-chie-pho-lo as Nanjio transliterates it, is explained in the Biography of the

Vimuttimaggā and its Chinese translation.

1. J.P.T.S. 1917-19, pp. 69-80. Notice of the same has been taken by subsequent writers. See Preface (p. vi) to the translation of the Visuddhimaggā by Pe Maung Tin (1922); B. C. Law, The Life and Work of Buddhaghosa (1923), pp. 70-71, foot-note; also Foreword to the same book by Mrs. C. F. Rhys Davids; Malalasekara, Pali Literature Ceylon (1928); Vasudeo V. Gokhale, Pratitya-samutpāda-sāstra des Ullangha, (Bonn, 1930), p. 10, foot-note 2; A. P. Buddhaddatta, Introduction to the Saddhammapajjotikā (1930-31), pp. vii-viii; Nyanatiloka, Introduction to his German Translation (p. 6) of the Visuddhimaggā (1931); Mrs. C. F. Rhys Davids, A Manual of Buddhism for Advanced Students (1932), p. 31.

2. Also in Katalog des Pekingener Tripitaka von Prof. Alfred Forke, Berlin, 1916, p. 11, No. 63; Hobogirin, Fascicule annexe, No. 1648.

3. Nanjio perhaps so conjectures as the name 'Upatishya' was also used in connection with Śāriputra. See M. i. 150.

4. Bagchi (p. 418) gives 519 A.D.

5. This information is given in the Continued Biography of Worthy Monks 續高僧傳; also compare Bagchi, pp. 415-418. Przyluski, gives in his introduction pp. xi-xii to 'La légende de l'empereur Aśoka' some information about him.

Buddhist worthy monks as Chun-yān 衆養 community-nourishment (Sangha-bhara) or Seng-khai 僧鎧 (Sangha-varman) community-armour. These translations help us to restore the name Seng-chie-po-lo to Sangha-bhara or Sangha-varman, but the Chinese po-lo may also be rendered as pāla and so it is not unlikely that the name was Sangha-pāla as Prof. Nagai restores it.¹ Sangha-pāla was a samana from Fu-nān or Bu-nān (扶南) Siam or Cambodia. He went to China and there translated some ten or eleven works. While he was in China, he became the disciple² of an Indian monk named Guṇabhadra (Kiu-nā-phu-tho),³ who himself came to China in 435 A.D. and was working on translations till 443 A.D. We further learn from Bunyiu Nanjio's catalogue that this Guṇabhadra was a noted scholar of the Mahāyāna school. We are also told there (pp. 415-416) that "he was a śramaṇa of Central India, a Brahman by caste and nicknamed the Mahāyāna on account of being well acquainted with the doctrine of Mahāyāna." On his way to China Guṇabhadra visited Sihala-dīpa (Ceylon).⁴ If we look at the list of books translated by him, we find along with several Mahāyāna works, two books of the Hinayāna school, Saṃyuktāgama Sūtra and Abhidharma-prakaraṇapāda. This shows that Guṇabhadra was also interested in Hinayāna. He worked on translations till 443 A.D. and died in 468 A.D. in his seventy-fifth year. We learn from Nanjio that Sau-chie-pho-lo or Sangha-pāla worked on his translations from 505-520 A.D. and died in the year 520 while he was in his sixty-fifth year.⁵ The Biography of the Buddhist Worthy Monks referred to above tells us that Sangha-pāla was a very brilliant and highly precocious boy. As soon as he came of age to begin his study, he left the worldly life and specialized himself in the study of the Abhidhamma. Having heard the name of the country of China as famous for the study of the Dhamma, he took a boat and went to that

1. S. Lévi (J.As. 1915, p. 26) does not think this to be correct.

2. Bagchi, Przyluski, following P. Pelliot, consider this as impossible; also see B.E.F.E.O., III, p. 285. It is suggested that probably there is a confusion with another name Guṇavṛddhi.

3. 求那跋陀; Nanjio (pp. 415-16) adds one more character to 羅

4. Taisho, 50. 844a. 18.

5. M. Pelliot [B.E.F.E.O., III, p. 285] says 'C'est une inadvertance'. He gives 524 A.D. Bagchi [p. 416], Przyluski [Introd. p. XII] follow Pelliot.

country. We have here no information as to who brought Upatissa's Vimuttimaggā to China. But judging from the fact that Sanghapāla was quite young when he came to China and from the fact that Guṇabhadra, on his way to China, visited Ceylon, it seems not unlikely that the work was brought to China by Guṇabhadra when he went to that country in 435 A.D.

This book Vimuttimaggā of Upatissa bears such a close similarity, as will be seen from the synopsis of the book, with Buddhaghosa's Visuddhimaggā that we cannot explain it as merely a matter of accident. Now, Buddhaghosa, who came to Ceylon and composed the Visuddhimaggā and at least the Commentaries on the Four Nikāyas, was a contemporary of King Mahānāma who was crowned in Ceylon in or about 413 A.D.¹

Vimuttimaggā similar to Visuddhimaggā.

Ceylonese tradition assigns the arrival of Buddhaghosa in Ceylon to the year 965² after the death of the Buddha. According to the Ceylonese tradition³ the Buddha died in 543 B.C. That gives us 422 A.D. as the date of Buddhaghosa's arrival in Ceylon. Visuddhimaggā was the first work of Buddhaghosa after his arrival in Ceylon. It was this book that proved his ability to undertake the larger work of re-translating the Sinhalese Aṭṭhakathās into the Māgadhī language. So it seems very probable that by the time Guṇabhadra came to Ceylon, Buddhaghosa's Visuddhimaggā was also well-known.

Now here is a problem. Upatissa's Vimuttimaggā, as we have it now in its Chinese translation, bears a very close resemblance to Buddhaghosa's Visuddhimaggā. It cannot be a matter of mere coincidence. It will have to be accounted for in one or the other of the following ways:—

(1) That Buddhaghosa had Upatissa's Vimuttimaggā before him, that he took the framework of Upatissa's Vimuttimaggā and amplified it with his scholastic erudition.

Four possible theories.

1. Mal. pp. 76, 81, 96; Max Müller, S.B.E., Vol. X, p. 15 gives 410-432 A.D. as the period of Mahānāma's reign; Rhys Davids gives 413 A.D., Vol. II, p. 886 of E.R.E.; Winternitz (Geschichte der Indischen Litteratur, Vol. II, p. 152) gives 413 A.D.; Geiger gives 458-480 A.D. as the date of the reign of King Mahānāma, p. xxxix, Intr. to Mahāvamsa-Translation.

2. Mal. p. 81.

3. Mal. p. 15.

(2) That Upatissa had Buddhaghosa's book before him and that he abridged it by cutting down several chapters and at the same time introduced several modifications in consistency with the doctrines and views of the school to which he belonged.

(3) That both these books go to some old common source like the *Aṭṭhakathās* upon which both of them draw, each treating and interpreting the same old material in consistency with the doctrines and views of the school of each.

Still another possibility is suggested.

(4) That the main part of Upatissa's *Vimuttimaggā* might have been composed before Buddhaghosa's *Visuddhimaggā*, and that some portions might have been added to this book by Sanghapāla who translated the book into Chinese under the influence of the *Mahāyāna* school.¹

Let us see if we can find any justification for any of these theories or whether we can arrive at any decisive conclusion at all.

Prof. M. Nagai seems to hold the view given as 4 above.² He identifies Upatissa, the author of the *Vimuttimaggā*, with one Upatissa who is mentioned in the list of the great *Theras* who handed down the *Vinaya* from the time when Mahinda came to Ceylon.³ He points out that Pāli *Samantapāsādikā*, as well as its Chinese translation by Sanghabhadra in 488 A.D., gives an anecdote of Upatissa and his two disciples, Mahāsumma and Mahāpaduma, showing that Upatissa as a teacher of the *Vinaya* was held in high esteem. He gives another anecdote which tells us how Mahāpaduma cured the queen, wife of King Vasabha, of an illness. This King Vasabha was crowned, according to Wijesinha, in 66 A.D.⁴ So, Prof. Nagai concludes that this Upatissa, who is mentioned in the list of the *Theras* that handed down the *Vinaya*, who was held in great respect by the *Sangha* and who was a contemporary of King Vasabha [who was crowned in 66 A.D.], is the author of the *Vimuttimaggā*, and that Buddhaghosa had probably this book before him when he wrote the *Visuddhimaggā*.

1. J.P.T.S. 1917-19, p. 79.

2. J.P.T.S. 1917-19, pp. 71, 78, 79.

3. See *Vin.* v. 3.

4. J.P.T.S. 1917-19, pp. 73, 74; *Mal.* (p. 49) gives the period of Vasabha's reign as 65-109 A.D. approximately.

Here, however, we do not find any other proof adduced by Prof. Nagai to identify him with the author of the *Vimuttimaggā*. His main reliance is on the fact that there happens to be one Upatissa mentioned in the list of the *Theras* who handed down the *Vinaya* and about whom the *Samantapāsādikā* in its Pāli as well as Chinese version gives some anecdotes.

Dr. Malalasekara, having considered this opinion of Prof. Nagai, suggests¹ that there is no reason to conclude that the *Visuddhimaggā* is a revised version of the *Vimuttimaggā*, as Prof. Nagai suggests. "If we suppose," says he, "that the *Vimuttimaggā* was the result of books brought by Gunabhadra of Mid-India, from his travels in Ceylon and other *Hinayāna* countries, the solution of the problem seems clear. Both authors drew their inspiration from the same source." He suggests that although Buddhaghosa came to Ceylon to study the *Sinhalese Aṭṭhakathās* which were genuine, there might still have been some *Commentaries* in India, which were studied in that country with traditional interpretation handed down through centuries. "If then it is assumed," concludes Dr. Malalasekara, "that the *Vimuttimaggā* found its way into China by way of some of the schools which flourished in India at that time, and which studied the Canon in the more or less traditional method, it would not be difficult to conclude that the *Visuddhimaggā* and the *Vimuttimaggā* are more or less independent works written by men belonging to much the same school of thought—the *Theravāda*." This view coincides with the third of the probable theories that we suggested above.

These conflicting views on the subject of the inter-relation between Upatissa's *Vimuttimaggā* and Buddhaghosa's *Visuddhimaggā* prompted me to make a comparative study of both these texts and I intend in the following pages to submit the results of my study on this subject.

We shall have to decide this question of the inter-relation between these two texts after thoroughly investigating the evidence, internal and external, that is available to us.

Let us first see what internal evidence we can get from the comparative study of both these books which form the main part of this dissertation. We shall, of course, go into more details of the *Vimuttimaggā* than those of the *Visuddhimaggā*, as the former is much less known than the latter.

1. *Mal.* pp. 86, 87.

General
account of
the Vim.

The Vimuttimagga is divided into twelve chapters in twelve fasciculi or Chinese books. The division of the books seems to be based on no other principle but the convenience of the size of each book, while the division of the chapters is more systematic, being based on the proper division of the subject matter.

The first chapter is merely introductory in which Upatissa, the author of the Vimuttimagga, takes up the following stanza:

*Silaṃ samādhi paññā ca vimutti ca anuttarā
anubuddhā ime dhammā Gotamena yasassinā.¹*

[A. ii. 2; D. ii. 123].

as the basis for his whole work. In the introductory chapter, he comments on this stanza and says why he must show the Way to Deliverance (*vimutti*). In the second chapter, Upatissa gives the classification of *Sila*, conduct. In the third chapter, he discusses the various kinds of practices of purification (*dhutas*). In the fourth, he gives the classification of concentration (*samādhi*). In the fifth chapter called 'Search for the Best Friend' (*Kalyāṇa-mitta-pariyesanā*), Upatissa discusses the qualities of the best friend and tells us the ways and means to find out such a friend. The sixth chapter is devoted to the discussion of the different types of character or disposition (*cariyā*). The seventh chapter enumerates the various devices or helpful means (*kammaṭṭhānāni*) to attain the concentration and further shows how they can be thoroughly understood. The eighth chapter is the longest chapter and is divided into five parts. This whole chapter shows in a detailed manner how all those devices (or *kammaṭṭhānāni*) could be used to induce concentration. The ninth chapter treats of the five miraculous powers which one attains as a consequence of mastery over the various practices of concentration. The tenth chapter gives the classification of insight (*paññā*). The eleventh chapter, divided into two parts, gives a detailed treatment of the five means (*upāyā*), insight into which helps one to be free from darkness of ignorance and helps one to cut off craving and to attain noble wisdom (*ariyā paññā*). The twelfth chapter, also divided into two parts, treats of penetration into the Truths by means of Purities (*visuddhiyo*) and Insights (*ñāṇa*), by accomplishing which one reaches the Fruit of holy life culminating in Arhatship.

1. P. 1; Conduct, Concentration, Insight and unsurpassable Deliverance—these dhammas the Illustrious Gotama understood in succession.

Thus it will be seen that all these chapters contain an exposition of the topics mentioned in the introductory stanza, namely, conduct (*sila*), concentration (*samādhi*), insight (*paññā*) and deliverance (*vimutti*). The following table shows the correspondence of the chapters of the Vimutti-magga with those of the Visuddhi-magga:—

Vimuttimagga	Visuddhimagga	Comparison of the chapters of Vim. & Vis.
I Introductory	Nothing Corresponding	
II <i>Sila-pariccheda</i>	I <i>Sīlaniddesa</i>	
III <i>Dhutāni</i>	II <i>Dhutanga-niddesa</i>	
IV <i>Samādhi-pariccheda</i>	III <i>Kammaṭṭhāna-gaḥaṇa-niddesa</i>	
V <i>Kalyāṇamitta-pariyesanā</i>		
VI <i>Cariyā-pariccheda</i>		
VII <i>Kammaṭṭhāna-pariccheda</i>		
VIII <i>Kamma-dvāra</i>		
[or <i>kamma-mukha</i> (?)]		
Part one	IV <i>Paṭhavi-kasiṇa-niddesa</i> , paragraphs 21-138.	
Part two	IV <i>Paṭhavi-kasiṇa-niddesa</i> , IV. 139—to the end of the chapter.	
	V <i>Sesa-kasiṇaniddesa</i> , paragraphs 1-23.	
	X <i>Āruppaniddesa</i>	
Part three	V <i>Sesa-kasiṇa-niddesa</i> , paragraphs 24-26.	
	VI <i>Asubha-niddesa</i>	
	VII <i>Chānussati-niddesa</i>	
Part four	VIII <i>Anussati-kammaṭṭhāna-niddesa</i>	
Part five	IX <i>Brahmavihāra-niddesa</i>	
	XI <i>Samādhi-niddesa</i>	
IX <i>Pañca abhiññā</i>	XII <i>Iddhiññā-niddesa</i>	
	XIII <i>Abhiññā-niddesa</i>	

Vimuttimaggā	Visuddhimaggā
X <i>Paññā-pariccheda</i>	XIV <i>Khandha-niddesa</i> paragraphs 1-27.
XI <i>Pañca upāyā</i>	XIV <i>Khandha-niddesa</i> , paragraphs 27-the end.
Part one	XV <i>Āyatana-niddesa</i>
	XVII <i>Paṭicasamuppāda-niddesa</i>
Part two	XVI <i>Indriya-sacca-niddesa</i> , paragraph 13—to the end (the part on <i>sacca</i> only).
XII <i>Sacca-pariccheda</i>	XVIII <i>Diṭṭhivisuddhi-niddesa</i>
	XIX <i>Kaṅkhāvitaraṇa-visuddhi-</i> <i>niddesa</i>
Part one	XX <i>Maggāmaggañāṇa-dassana-</i> <i>visuddhi-niddesa</i> (in part).
	XXI <i>Paṭipadā-ñāṇadassana-visud-</i> <i>dhi-niddesa</i> , paragraphs 1-28.
Part two	XXI <i>Paṭipadā-ñāṇadassana-visud-</i> <i>dhi-niddesa</i> , paragraph 29-to the end.
	XXII <i>Ñāṇadassana-visuddhi-nid-</i> <i>desa</i> .
	XXIII <i>Paññābhāvanānisamsa-nid-</i> <i>desa</i> .

This is only a rough correspondence between the different chapters of the two books, some chapters, especially the last three or four, of the *Visuddhimaggā* being inextricably mixed up in the two parts of the twelfth chapter of the *Vimuttimaggā*.

This brief resumé of the contents of the two books at once reveals the fact that there is more than superficial agreement between these two books. Let us go into more details.

It is a well-known fact that in the *Visuddhimaggā*, Buddhaghosa very often refers to, or quotes from, older authorities which he specifically names, such as the Vibhanga, the *Paṭisambhidā*, the *Niddesa*, the *Peṭaka*, the *Aṭṭhakathās* on the *Nikāyas*, or alludes to by some general name like *Pāli*, *Porāṇas*, *Pubbācariyas*, or *Aṭṭhakathās*. Sometimes, he merely says, 'So it has been said (*vuttam h'etaṃ*)', without giving any indication as to

what source he refers to. Now it is remarkable to note that there are many correspondences between the several passages in the two books that are due to these common sources of the texts from *Pāli*, or from the *Porāṇas*, *Pubbācariyas* or from the *Aṭṭhakathās*. We find several passages which are found in both the texts in identical, or almost identical words and attention is drawn to these, from time to time, in the main part of this dissertation. We shall indicate here only a few outstanding cases.

(i) Passages from the *Pāli* Texts.

Among the *Pāli* texts, the first four *Nikāyas*, the *Vibhanga* and *Paṭisambhidāmagga* are the texts on which both *Upatissa* and *Buddhaghosa* mostly draw. The passages, for instance, taken as texts by *Upatissa* for the exposition of the trances or *anussatis* except that of *Upasama*, or *iddhis*, or *nirodha-samāpatti* are the same as those given by *Buddhaghosa*; for they all avowedly go to one and the same common source. The explanation of *icāra-gocara* in the second chapter of the *Vimuttimaggā* (p. 11) is the same as that in *Buddhaghosa*; for, both of them draw upon the *Vibhanga*. The explanation of *iddhis* (p. 86) goes back to the common source of the *Paṭisambhidā*. The explanation of some of the questions regarding *Nirodha-samāpatti* (p. 128) is based on the *Cūḷavedalla-sutta* (no. 44 of the *Majjhimanikāya*). The passage taken for the exposition of *ānāpānasatī* and its advantages (p. 69) are taken by both the authors from *S.v. 322*, and *M. iii. 82* respectively.

In addition to these, there are scores of passages, too numerous to be mentioned here, taken from the *Pāli* texts quoted by both the authors, as authorities or illustrations of a point under discussion. In some cases *Buddhaghosa* merely alludes to a passage by giving the introductory words or by giving the name of a *sutta*, while *Upatissa* gives the same passage in full. For instance, while explaining the disadvantages or dangers of worldly pleasures (*kāmesu ādinava*) *Buddhaghosa* merely refers to the passage in the *Majjhimanikāya*, *sutta 22*, beginning with *appassādā kāmā*, while *Upatissa* gives, in full, the passage (p. 44) including the similes of a skeleton of bones, a piece of flesh, a torch of grass or reed, a dream, a fruit, or a thing begged and so on. In another place, *Buddhaghosa* merely refers, for the explanation of *vijjā* and *carāṇa*, to the *Ambaṭṭha* and the

Passages
from the
Pāli.

Phayabherava' suttas, while Upatissa gives the full explanation as given in these suttas.²

Porāṇas.

(ii) Porāṇas.

There are several passages quoted by Buddhaghosa from Porāṇas and some of these passages are found in Upatissa's Vimuttimaggā in almost similar words. For instance, a number of the verses at the end of chapter XVIII of the Visuddhi magga, about the inter-dependence of 'name' and 'form' are found in the Vimuttimaggā in almost similar words, the variations being noted in the detailed synopsis of the Vimuttimaggā. Likewise, the similes of a lamp (*padīpa*), the sun (*suriya*) and a boat (*nāvā*) given in the Visuddhimaggā XXII. 92, 96, 96 are found in the Vimuttimaggā in identical words.⁴

Pubbācariyas

(iii) Pubbācariyas.

The passage explaining the arising of the different consciousnesses of the eye, ear, nose, etc. ascribed by Buddhaghosa in XV. 39 to Pubbācariyas (Former Teachers), is found in the Vimuttimaggā in a slightly varied but fuller form.

Upatissa refers several passages to former teachers and some of these are found with slight variations in Buddhaghosa's Visuddhimaggā although Buddhaghosa does not make mention of any former teachers in that connection. For instance, Upatissa says⁵ (7.3a.3) that former teachers have mentioned four ways of cultivating *ānāpānasati*, which he gives as *gāyānā*, *anubandhanā*, *thapanā*, and *sallakkhaṇā*, while Buddhaghosa in VIII. 189, gives these four ways, and in addition four more without saying anything about former teachers. While treating of the *Catudhātuvavatthāna*, Upatissa says (8.15.1) that former teacher have given ten⁷ ways in which this *vatthāna* can be done whereas Buddhaghosa speaks in XI. 86 of thirteen ways without speaking of any former teachers. In his treatment of divine ear (*dibbasota*), Upatissa speaks of the way, according to some teachers, of developing the power of divine hearing and says that the *yogāvacara* begins first with giving his attention to the sounds of worms residing within his body.⁸ Buddhaghosa speaks in XIII. 3, without any mention of former teachers, of the sounds of these worms residing within one's body.

1. M. i. sutta no. 4.

3. pp. 113, 116.

5. p. 101. 6. p. 70.

7. p. 82.

2. p. 63.

4. p. 119.

8. p. 88.

(iv) Aṭṭhakathās.

There are some passages quoted from the Aṭṭhakathās by Buddhaghosa. For instance, in the chapter on the *Asubhanimittā*, he quotes a very long passage (VI. 19-22), showing in a detailed manner how the *yogāvacara* should go to a place where he can find the *asubhanimittā*. This whole passage is found in the Vimuttimaggā¹ (6.3a.2-6.5a.3) with a slight variation consisting of the omission of the repeated phrases. Similarly, while speaking of the first four kasinas, the kasinas of the Earth, Water, Fire and Wind, both the authors seem to be referring to the same Aṭṭhakathās; for we find correspondence in their treatment even to the details. In the quotation given by Buddhaghosa IV. 22, we have a reference to the size of the nimitta, *suppamattam vā sarāvamattam vā*, as big as 'a winnowing-basket or a water-bowl.' Exactly the same idea, expressed in identical words, is found in the Vimuttimaggā.² Similarly, in the treatment of the kasina of Wind, Buddhaghosa gives a quotation from the Aṭṭhakathās, where we find a mention of the top of a sugar-cane, or of a bamboo (V.9). We find the same mention in the Vimuttimaggā.³ The remarks by both the authors about the natural and artificial kasina in the case of the first four kasinas agree and we may explain this as due to the same common source of the Aṭṭhakathās.

(v) In the Visuddhimaggā IV.86, Buddhaghosa gives a passage from the Peṭaka showing how the five factors of a trance are the opposites of the five hindrances (*nīvaraṇāni*). In the Vimuttimaggā (4.17.1), we find exactly the same quotation ascribed by Upatissa to a book called *Sān Tsāng*⁴ 三藏.

A quotation from the Peṭaka

(vi) In the Visuddhimaggā XIV.48, Buddhaghosa gives the following verse ascribed to Sāriputta, where we are told of the size of the *sensitive* part (*pasāda*) of the eye:

A common verse

*Yena cakkhappasādena rūpāni manupassati
parittam sukhummam etaṃ ākāśirasamāpamaṃ.*

Now in the Vimuttimaggā⁵ (10.2.1), we have the same verse in almost identical words. Instead of *ākāśira*, Upatissa, as far as can be seen from this Chinese translation, uses the word *ākā* only.

1. p. 60.

2. p. 44

3. p. 58.

4. p. 49: the same passage is quoted in DhS.Cm. p. 165 and Dhammapāla in his commentary on the Visuddhimaggā refers to Peṭaka at least three times (pp. 153, 194, 874) almost in a similar context.

5. p. 96.

Some
unidenti-
fied source.

(vii) Over and above these cases, where the common source of the parallel passages can be definitely ascertained, there are others where the similarity is distinctly seen, although the common source may not be known.¹ For instance, in the chapter on the 'Search for the Best Friend' (*Kalyāṇa-mitta-pariyesanā*), Upatissa mentions² the seven qualities of the best friend which are identical with those given by Buddhaghosa in the verse III.61. Likewise, the comment on the word *sikkhati*, as given by Upatissa,³ is word for word the same as is found in the *Visuddhimagga* VIII.173. So also, the comment on the word *anubandhanā* in the *Visuddhimagga* VIII.196 is the same as Upatissa's comment on the same word.⁴ Upatissa also gives a passage⁵ which corresponds to Buddhaghosa's four *nayas*, *ekattanaya*, *nānattanaya*, *abyāpāranaya*, *evamḍhammatānaya* given by Buddhaghosa in XVII.309-313 and XX.102.

Similes,
metaphors,
illustra-
tions.

We also find several similes and metaphors which are common to both of our texts, either because they are taken from a common source or because one has borrowed from the other. The parable of a mountain-cow (*gāvi pabbateyyā*) in the *Visuddhimagga* IV.130, taken from an older source (A.iv.418-19), is given by Upatissa.⁶ The simile of a young calf (*dhenupaka vaccha*) given by Buddhaghosa in IV.174 is also given by Upatissa.⁷ The simile of a saw (*kakaca*) used for cutting wood, given by Buddhaghosa in VIII.201-203 to illustrate how attention is to be directed to the wind of breath as it comes in and goes out, is found in the *Vimuttimagga*.⁸ The simile of the same as given in the *Kakacūpama sutta* (No. 21 of *Majjhimanikāya*) is given by Upatissa in another place⁹ to illustrate how one should see the disadvantages in ill-will. This corresponds to Buddhaghosa's mention of the same in IX.15. The similes of a drum and sound¹⁰ (B.XVIII.6.), a lame man and a blind man¹¹ (B.XVIII.35.), flash of lightning and a city of Gandharvas¹² (B.XX.104.) are found in the *Vimuttimagga*. The *Mahābhūtas* are compared by Upatissa to three sticks reclining upon one another.¹³ This corresponds to Buddhaghosa's simile in another context where he shows the inter-dependence of

nāma and *rūpa* thus: *yathā hi dvīsu naḷakalāpīsu aññamaññaṃ nissāya ṭhapitāsu* in XVIII.32. Upatissa in II.14.10 gives a simile 'like a man who takes water from some one place in the ocean, tastes it with his tongue and knows all the water in the ocean to be salty'.¹ This corresponds to Buddhaghosa's *eka-jala-bindumhi sakala-samudda-jalārasaṃ viya*, 'as the taste of all water in the ocean is in one drop of water from it' (XVI. 60), used in a different context. Even the illustration of *devānaṃ devāyatanam iva*, given by Buddhaghosa in X.24.31 while explaining the meaning of the word *āyatanā*, is found in the *Vimuttimagga*.² The similes of the continuous flame³ of a lamp, a moth⁴ falling into a lamp, or the flame of a lamp in a quiet place,⁵ which are very common in Buddhist literature, are given by both Buddhaghosa and Upatissa. So also Upatissa, like Buddhaghosa, gives the similes of the striking of a bell and the fluttering of wings by a bird to illustrate *vitakka*, and the similes of the merging sound and the wheeling round of a bird to illustrate *vicāra*.⁶

There are several other similes which are peculiar to Upatissa. He has given some protracted similes. For instance, there is a beautiful long-protracted simile of a king who is asleep,⁷ who hears the sound of a knock on the door, wakes up, instructs a servant to have the door opened, sees his gardener coming with a mango-fruit, eats the mango-fruit which the queen cuts and gives to him, gives his judgment about the fruit and goes back to sleep again. This simile is given to illustrate the whole process of thought when an object is seen through the sense-aperture of the eye.⁸ Another protracted simile given by Upatissa to illustrate the inter-relation of the different factors of Dependent Origination (*paṭicca-samuppāda*), and to show that the round of birth and death is without a beginning and without an end, is that of a seed and the rice-plant.⁹

Upatissa illustrates the distinction between *upacāra* and *appanā* by some beautiful similes. *Upacāra* is like a boat on water full of waves; *appanā* like a boat on water where there is no wind. *Upacāra* is like a young boy, *appanā* like a strong

1. Probably it may be some *ācariyamata*.
2. p. 32.
3. p. 115.
4. p. 70.
5. p. 115.
6. p. 51.
7. p. 52; also cf. Pet., Bur. ed. p. 131: *vaccho khetrapako va mātaram*.
8. p. 70.
9. p. 78.
10. p. 113.
11. p. 113.
12. p. 116.
13. p. 96.

1. p. not quoted.
2. p. 55.
3. p. 114.
4. p. 115.
5. Vis. XIV. 139, 'nivāte dipaccinaṃ ṭhiti viya cetaso ṭhiti'; cf. *Atthasālinī*, p. 119.
6. p. 46.
7. pp. 101-02; for a closely allied simile, see *Atthasālinī* pp. 279-80, § 573.
8. p. 102.
9. p. 104.

man. *Upacāra* is like a blind man, *appanā* like one who is not blind. *Upacāra* is like a man who recites suttas only after a long time and so forgets; *appanā* is like one who recites suttas constantly and so does not forget (4.7.8-4.7a. 4). This simile of the recitation of the suttas seems to be a favourite one with Upatissa. He compares *vitakka* to a man who recites suttas in his mind, while *vicāra* is compared to one who meditates over the meaning of a *sutta*¹ (4.12a.10-4.13.1).

The distinction between *gotrabhū-nāna* and *maggāñāna* is illustrated in this way. The former is like a man who has only one foot outside the threshold of a burning city, while the latter is like one who has put both his feet outside the city.² There is a most apt simile given by Upatissa to illustrate the cultivation of equanimity (*upekkhā*) after the cultivation of friendliness (*mettā*), compassion (*karuṇā*) and rejoicing or delight (*muditā*). Just as a man when he sees his relative coming back, after a long absence in a far-off country, pays attention to him for some time, but, later on, as time passes by, he becomes indifferent to him.³ There is another very appropriate simile to illustrate the behaviour of a *yogāvacara* with his master. 'Like a newly married bride going to wait upon her father-in-law and mother-in-law, the *yogāvacara* should have a sense of conscientiousness (*hiri*) and fear (*ottappa*), and should receive instructions from his master.'⁴ Upatissa shows the appropriateness of the order of the Four Noble Truths by illustrating them with the simile of a physician who first sees the symptoms of a disease, hears the cause of it and then seeing the possibility of a cure, prescribes a suitable medicine for the cure of the disease.⁵ The impurities of the body oozing out through its nine openings are compared to wine placed in a leaking pot⁶ (8.22a.1). The simile of an iron ball red-hot with fire, that could be moulded into whatever thing one likes, is given by Upatissa (9.6a.5). With this may be contrasted the similes of a goldsmith and of a potter preparing, respectively, whatever ornaments and pots they like from the red-hot gold and well-kneaded earth (B.XII.2). To illustrate the unknown destiny of an Arhat, Upatissa gives the simile of red-hot iron beaten and giving out sparks. When it is dipped into water we do not know where the sparks disappear; so we do not know anything

about the destiny of an Arhat.¹ The simile of one who is afraid of a poisonous serpent is given by Upatissa in 5.17.7-8. One who wants to be free from upādānakkhandhas is compared to a man who wants to get rid of a poisonous serpent whom he has grasped unawares.² The simile of an elephant and a goad is often given by Upatissa. For instance, he says, one must apply oneself to a *samādhi-nimitta* for controlling oneself, just as a goad is applied to an elephant for controlling him.³ To express harmfulness of a thing, Upatissa gives the similes of riding an elephant without a goad,⁴ or of a man who, having a natural excess of the humor of phlegm, eats fatty things⁵ or one who, having a natural excess of bile in his humors, takes hot drinks.⁶ Upatissa gives another very beautiful and most appropriate simile. The four Great Elements (*mahābhūtāni*) are compared to three sticks reclining upon one another and the Derived Elements' (*upādā rūpāni*) are compared to the shadows of the three sticks. Like the three sticks, the Great Elements, depend upon one another, but the Derived Elements, although they are derived from the Great Elements, do not depend upon one another, like the shadows of the sticks.⁷

There are also some similes which Upatissa gives from some older sources. For instance, to illustrate the first four trances⁸ of the realm of form, Upatissa gives the similes from M.i.276, 277-78. Buddhaghosa does not give these similes. Similarly the similes of a cart and an army (p. 48) are quite usual similes in Buddhist literature.⁹ Upatissa uses both of them in 4.16.8-10. 'Just as, because of the different parts of the cart¹⁰ we can use the word cart, or because of the division of the army¹¹ we can say an army, so this trance (*jhāna*) is so called because of the different factors¹² (*angāni*).'¹³ Upatissa also gives very appropriate similes to illustrate the meaning of the different *sankhāras*. Touch (*phassa*) is like the light of the sun that strikes the wall, equanimity (*upekkhā*) like a man holding a scale of balance, false view (*dīṭṭhi*) like a blind man touching and feeling an elephant, shamelessness like a *caṇḍāla*.¹³ At another place, 'not to delight

1. p. 47. 2. p. 119. 3. p. 81. 4. p. 33. 5. p. 110.
6. p. 85; cf. p. 75. 7. p. 120; also cf. Sn. 1074, 1076.

1. p. 120. 2. p. 118; also see p. 115.
3. p. 115; also cf. p. 32, 41. 4. p. 41.
5. p. 41. 6. p. 41.
7. p. 96. 8. pp. 47, 79, 52-53.
9. Miln. pp. 26-28; Abhidharmakośa VIII. pp. 7-8.
10. Cf. B. XVIII. 28. 11. Cf. B. IV. p. 107.
12. p. 48. 13. p. 99.

in good things' is illustrated by the simile of a *caṇḍala* who cares not for a princely throne.¹

Having noticed the points of similarity between our two texts, let us now proceed to examine the points of dis-similarity. The differences between the two texts are of two kinds: (A) in the doctrinal points and (B) in the method of treatment.

(A) At the outset it may be borne in mind that Upatissa does not at all differ from Buddhaghosa on any *fundamental* doctrines of Buddhism. This clearly shows that both of them accept the same Theravāda tradition. It is only on comparatively minor points that they differ.

(i) For instance, Upatissa gives thirty-eight *kammaṭṭhānas* as the principal ones and he mentions two others as only secondary.² His whole treatment of the *kammaṭṭhānas* is based on the acceptance of thirty-eight *kammaṭṭhānas*, mentioning occasionally the other two. In the detailed treatment of these *kammaṭṭhānas*, however, he has included these two also. This subject is discussed in a note in the main body of this dissertation³ and it will be seen from it that this classification of Upatissa is based upon an older classification as seen in M.ii.14-15, and Ps. i. 6. Netti and Abhidharmakośa of Vasubandhu (VIII.36a) also give the same *kaṣiṇas* as are given here.

(ii) Upatissa speaks of the *kaṣiṇa-maṇḍala* as a circular, triangular or quadrilateral,⁴ although he adds at the same time that former teachers considered a circular *maṇḍala* as the best. Buddhaghosa does not make any mention of the triangular or quadrilateral *kaṣiṇa*.

(iii) In connection with the *nimitta* of the Brahmagavihāras, Upatissa speaks of the extension of the *nimitta* of the Brahmagavihāras as well as of the ten *kaṣiṇas*.⁵ Buddhaghosa is definitely opposed to this view. He speaks against this view and it is quite obvious that he has in mind some definite theorists who held this view. Can it not be that Buddhaghosa has this passage of Upatissa or this view of the school of Upatissa in mind?

(iv) Upatissa speaks of and accepts fourteen *cariyās*,⁶ or types of disposition, while Buddhaghosa, although he is aware

1. p. 15; also cf. Sik. 129-30, 150.

2. p. 38.

3. pp. 43-44.

6. p. 34.

3. pp. 38-39 note.

5. p. 39.

of this fourteen-fold classification, accepts only six *cariyās*. He definitely rejects the fourteen-fold classification (B. III. 74). He devotes a lot of space to the discussion of these *cariyās* and we shall have an occasion to refer to them again.¹

(v) Upatissa gives thirty kinds of *rūpas*,² four being the *mahābhūtās*, the great elements, and twenty-six *upādārūpās*, derived-matter. Buddhaghosa, gives only twenty-eight (XIV.36). He is aware of some other kinds of *rūpas*, which are added by some to his list. He discusses those *rūpas* and rejects all of them. In this connection, among other *rūpas*, he mentions *jātirūpa* and adds: 'according to some (*ekaccānaṃ matena*, XIV.71), *middharūpa*'. Upatissa seems to accept these two *rūpas*. He has a very consistent view about this *middha-rūpa*, the material form or quality of sloth. He refers to *middha-rūpa* on three other occasions. In 4.15.4-4.15a.1 and in 10.3a.2-3, Upatissa says that *middha-rūpa* is of three kinds—that which is produced by weather (*utuja*), produced from mind (*cittaja*), and produced from food (*āhāraja*). Upatissa says that it is the *cittaja-middha* that is a hindrance (*nivāraṇa*) and not the other two; for, they can be even in an Arhat. He gives a quotation³ from Anuruddha to explain that *cittaja middha* is to be given up at the time of Arhatship, while the other two can be given up later. In 12.13.10, Upatissa mentions only *thīna* (mental languor) and *uddhacca* (restlessness) as things that are given up at the time of entrance into the Path of Arhatship,⁴ while Buddhaghosa mentions *thīna-middha*⁵ and *uddhacca* in the same connection (XXII.71).

This view of Upatissa is supported by the author of the Milinda-pañha. In this book, we find the mention⁶ of ten kinds of physical states (*kāyānugatā dhammā*) over which an Arhat has no control. Among these ten, we find *middha*.

(vi) Buddhaghosa speaks of the five *angas* or factors of the first trance, three of the second, and two each of the third and fourth (IV.106,139,153,183). The factors of each trance are as follows:—

1st trance, 5 *angas*: *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*.

2nd trance, 3 *angas*: *pīti*, *sukha* and *ekaggatā*.

3rd trance, 2 *angas*: *sukha* and *ekaggatā*.

4th trance, 2 *angas*: *upekkhā* and *ekaggatā*.

1. pp. xxxvii, xxxix-xi.

5. Also see Dcm. iii. p. 1027.

2. p. 95.

3. p. 48.

4. p. 123.

6. Trenckner's ed. p. 253.

Upatissa, in addition to this kind of classification, gives another classification¹ as follows:—

1st trance, 5 angas: *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*.

2nd trance, 4 angas: *sampasāda*, *pīti*, *sukha* and *ekaggatā*.

3rd trance, 5 angas: *upekkhā*, *sati*, *sampajañña*, *sukha* and *ekaggatā*.

4th trance, 3 angas: *upekkhā*, *sati* and *ekaggatā*.

This kind of classification is also found in Vibhanga 257-61. Vasubandhu's Abhidharmakośa also (VIII.7-8) gives this classification with a slight variation in the angas of the last trance, where it gives four instead of three.

(vii) Upatissa mentions only three indriyas,² which correspond to the lokuttara-indriyas, the last three of the twenty-two enumerated by Buddhaghosa in XVI.1. He does not even give any section on Indriyas as Buddhaghosa gives in XVI.1-12.

(viii) While explaining *anuloma-ñāṇa*, Upatissa explains it as equivalent to thirty-seven dhammas³ which are the same as the thirty-seven factors of enlightenment (*bodhi-pakkhiya-dhammā*). Buddhaghosa, however, considers these factors of enlightenment as something higher than *anuloma-ñāṇa*, which he puts between the eight vipassanāñānas and these thirty-seven factors of enlightenment.⁴

(ix) According to Upatissa, *nevasaññā-nāsaññāyatana* does not become⁵ a *paccaya* of *vipassanā* (3.7a.10-3.8.1), while according to Buddhaghosa, *all kammaṭṭhānas* do become (III.120).⁶

(x) Upatissa mentions *asaññisamādhī*⁷ as one not attained either by sāvakas or by the Buddha. Buddhaghosa does not make any such mention.

(B) Let us now proceed to the other kind of difference, the difference, in treatment or in the method of handling a particular point. There are many such cases where these differences occur and they have been pointed out in various places in the main body of this dissertation. Here we shall mention only a few cases of outstanding importance.

(i) It has been observed that Upatissa gives an interpretation of some terms or expressions, different from that given by

Buddhaghosa, although both of them use one and the same term or expression. For instance, if we compare Upatissa's interpretation of *dhuta* and *dhutavāda*¹ with that given by Buddhaghosa in II.81-82, we find Upatissa's interpretation is quite different. It is simpler and more natural than that of Buddhaghosa. Similarly, take the four kinds of paribhogas.² Upatissa's interpretation differs from that of Buddhaghosa in I.125-27. In the same way, take the word *Pātimokkha*.³ Upatissa's interpretation is almost identical with the interpretation of the same word in Vibhanga 246, and is quite different from the artificial interpretation of Buddhaghosa in I.43. The same is the case with Upatissa's comment on *vimocayaṇa cittaṇa*.⁴ Upatissa's comment is quite different and more natural than that of Buddhaghosa (VIII.233) which is very artificial and highly scholastic. Upatissa's comment on the words *Bhagavā*, *bhikkhu*, *upekkhā*, *saccāni*,⁵ on the passage taken for the exposition of *silānussati*⁶ and on the words such as *rūpa*, *jivhā*, *kāya*, *āyatana*⁷ is entirely devoid of Buddhaghosa's artificiality and scholasticism. While treating of *upasaṃnussati*,⁸ Upatissa does not take even the main textual passage taken by Buddhaghosa for his exposition.

(ii) Upatissa's treatment of the sections⁹ on *vedanā*, *saññā*, *sankhāra* and *viññāṇa* is different from that of Buddhaghosa. His exposition of the artificial *āloka-kasiṇa*¹⁰ is different from that of Buddhaghosa in V.21. While explaining the word *loka-vidū*, Upatissa refers to only two lokas, *satta-loka* and *sankhāra-loka*.¹¹ He does not speak of *okāsa-loka* over which Buddhaghosa spends some paragraphs. The whole sections on *kāyagatā-sati* and *upasaṃnussati*¹² are treated by Buddhaghosa in a manner quite different from that of Upatissa. The latter does not go into the detailed explanation of the thirty-two parts of the body as the former does. But, on the other hand, Upatissa gives a long list of the names of worms that reside in a human body. The names used seem to be all transliterations of Indian names, one of which may be restored as *muṇḍalamukha* (San. *mṛṇālamukha*).¹³ Upatissa also goes into the details of the develop-

1. pp. 51-53.

2. p. 122.

3. p. 119.

4. XXI 130.

5. p. 40.

6. Also. cf. B. XVII. 75; Abhm. p. 91. verse 835.

7. p. 30.

1. pp. 24-25.

2. p. 13.

3. p. 11.

4. p. 71.

5. pp. 63, 11, 52, 109.

6. p. 67.

7. pp. 99, 100.

8. p. 77.

9. pp. 97-100.

10. p. 58.

11. p. 63.

12. pp. 75 ff., 77 ff.

13. See p. 76 and Appendix A 2.

ment of the foetus week by week. A comparison with Atharva-veda as well as with some of the old Indian medical works like Vāgbhat's *Aṣṭāṅga-hṛdaya*,¹ and Caraka² and Sūśruta³ shows that the names of the worms given by Upatissa are different from those mentioned in these works. Sūśruta speaks of the development of foetus month by month and not week by week.⁴ Upatissa's exposition of the Law of Dependent Origination is quite simple and is illustrated by the simile of the rice-seed and rice-plant.⁵

(iii) We find from the comparison of these two texts that where Upatissa is brief, Buddhaghosa is prolix and where Upatissa goes into details Buddhaghosa does not. For instance, while explaining the word *aṭṭhāna*, Upatissa mentions⁶ only six *aṭṭhānas* which correspond to Buddhaghosa's *palibodhas* that are given by him as ten (III.109). We have already mentioned above⁷ another case where Buddhaghosa gives eight ways of cultivating mindfulness of breath (VIII.189) while Upatissa gives only four.⁸ Upatissa mentions only four advantages of cultivating *samādhi*,⁹ while Buddhaghosa mentions five (XI.120-24). We have also referred to (p. xxiv) another case where Upatissa mentions only ten ways, given by former teachers, of *catudhātuvavatthāna*,¹⁰ while Buddhaghosa gives thirteen. Upatissa gives only three divisions of *sīla*: *duvidha*, *tividdha*, *catubbiddha* (pp. 7-14). He does not speak of the *pañcaviḍḍha* class which Buddhaghosa gives. Upatissa does not speak of the five kinds mastery (*vasiyo*, p. 51) that Buddhaghosa gives in IV.151.

On the other hand Upatissa gives a detailed explanation of various kinds of *viveka*¹¹ and the five kinds of *vimutti*,¹² while Buddhaghosa does not. Upatissa gives six kinds of *pīti*,¹³ while Buddhaghosa gives only five (IV.94-100). Upatissa gives five kinds of *sukha*,¹⁴ whereas Buddhaghosa does not speak of any-

thing of the kind. In the classification of *sīla*, *samādhi* and *paññā*, Upatissa gives several divisions which are not given by Buddhaghosa and many of them are based upon some older texts like Vibhanga. Upatissa gives a detailed list of the special distinctions¹ of the Buddha while Buddhaghosa merely refers to them (IX.124). Upatissa gives a detailed statement of the disadvantages of ill-will,² while Buddhaghosa only alludes to some suttas (IX.2).

(iv) Upatissa sometimes introduces new matter which we do not find in the corresponding portion of Buddhaghosa. For instance, Upatissa mentions several *gūṇas*³ of each trance, twenty-five of the first, twenty-three of the second, twenty-two of the third and fourth trances and of the four formless (*arūpāvacara*) *samādhis*. Buddhaghosa does not say anything of the kind. Similarly, as a reward for each of these trances and *samādhis*, Upatissa names the planes of the different kinds of gods (together with their life-periods)⁴ where the *yogāvacara* is born. It is interesting to note that the life-periods assigned to these different gods by Upatissa do not agree in all cases with those given in Vibhanga (424-26), or Abhidhammatthasangaha (chap. V. para. 6).⁵ The following comparative list will be interesting:—

	According to Upatissa	According to Abhs. & Vbh.
Realm of the first trance		
<i>Brahma-pārisajjā</i>	½ kappā	½ kappā
<i>Brahma-purohitā</i>	½ "	½ "
<i>Mahā-brahmā</i>	1 "	1 "
Realm of the second trance		
<i>Parittābhā</i>	2 kappas	2 kappas
<i>Appamāṇābhā</i>	4 "	4 "
<i>Abhassarā</i>	8 "	8 "
Realm of the third trance		
<i>Paritta-subhā</i>	16 "	16 "
<i>Appamāṇasubhā</i>	32 "	32 "
<i>Subhakiṇhā</i>	64 "	64 "

1. pp. 85-86.

2. p. 78.

3. pp. 47-56.

4. pp. 50-56.

5. Nor do they agree with the life-periods given by Vasubandhu in his *Abhidharmakośa*.

1. Nidānasthāna, 14. 42-56.

2. Vimānasthāna, 7. 9-13.

3. 54th adhyāya: Eng. Transl. by K. L. Bhishagratna, III. pp. 338-9.

4. Third adhyāya; Eng. Transl. by Bhishagratna, ii. p. 137 ff.

5. p. 104.

6. p. xxiv.

7. p. 27.

8. p. 46.

9. p. 47.

6. p. 32.

7. p. 70.

8. p. 82.

9. p. 1.

10. p. 47.

	According to Upatissa	According to Abhs. & Vbh.
Realm of the fourth trance		
<i>Vehapphalā</i>	} 50 kappas	500 kappas
<i>Asaññasattā</i>		
<i>Suddhāvāsā</i>		
<i>Avihā</i>	10,000 kappas	1,000 kappas
<i>Atappā</i>	20,000 "	2,000 "
<i>Sudassā</i>	40,000 "	4,000 "
<i>Sudassī</i>	80,000 "	8,000 "
<i>Akanitṭhā</i>	160,000 "	16,000 "
Realm of the formless trances		
<i>Ākāsānecāyatanūpagā</i>	2,000 "	20,000 "
<i>Vīññāṇacāyatanūpagā</i>	4,000 "	40,000 "
<i>Ākiñcānñāyatanūpagā</i>	6,000 "	60,000 "
<i>Nevasaññānāsaññāyatanūpagā</i>	84,000 "	84,000 "

While explaining the anussatis, Upatissa explains or defines the subject of each of the anussatis. In his explanation of the word *Dhamma* in *Dhammānussati*, Upatissa gives a very interesting comment.¹ He explains the word *Dhamma* as *Nibbāna* and the Way to *Nibbāna*. His explanation of *Nibbāna* is the cessation of all activities (*sankhārā*), abandonment of all defilements, cessation of craving, dispassionateness and calmness. The way to *Nibbāna*, he explains, in terms of those dhammas which are known as the Thirty-seven Factors of Enlightenment (*bodhipakkhiya-dhammā*).² Compare with this Buddhaghosa's idea of *Nibbāna* in XVI.64-74.

Having noticed the points of similarity and dissimilarity, let us further see whether there is any direct or veiled reference in one book to the other, or whether there is any other evidence to make one believe in the probability of the author of one book having known the other.

It has been noted that Buddhaghosa, in his *Visuddhimagga*, often refers to the views of other philosophical systems or schools or traditions—to the views of the Sāṅkhya³ and Vaiśeṣika⁴

systems, of those whom he calls Believers in God or (Supreme) Controller,¹ of the Jainas,² as well as to the views of other schools or traditions (in Buddhism).³ He does not mention them by their specific name but uses some word that is peculiarly characteristic of each of them or simply uses words like '*eke, ekacce, keci, aññe, apare, or yo pana vadeyya*, etc.' leaving it to the reader to imagine whom the cap fits. For our purpose, we are to confine ourselves to Buddhaghosa's references to other schools within the pale of Buddhism. Upatissa also often gives the views of other schools,⁴ introducing them simply with a remark such as 'and it is said', 'further it is said.' Such references to the views of other schools made by Buddhaghosa and Upatissa in their books, we shall classify in the following way:

- (A) Those views that have been referred to by Buddhaghosa as well as by Upatissa.
- (B) Those views that have been ascribed to 'some' by one author and found to be exactly tallying with the views held by the other.

It is well-known that Buddhaghosa belonged to the school of the Theravādins and accepted the tradition of the Mahāvihāra school in Ceylon. In his prefatory remarks to the *Visuddhimagga*, Buddhaghosa definitely says that he would give the exposition of the Path of Purity, according to the traditional interpretation of those who belong to the Mahāvihāra (I.4).

(A) (i) In the *Visuddhimagga* I.19, while giving the various interpretations of the word *sīla*, Buddhaghosa says that there are others who interpret the word *sīla*, also in the sense of 'head' (*sira*), or in the sense of 'cool' (*sītala*). These same interpretations as well as a few others are given by Upatissa in I.6.3-10.⁵

(ii) In the *Visuddhimagga* III.78, Buddhaghosa says that there are others who would make three other cariyās—by way of craving, (*taṇhā*), egoism (*māna*) and false belief (*diṭṭhi*). Upatissa also refers to this view as an alternative to his view, but he remarks that these three are included in his fourteen, as

1. XVI. 30, 85; XVII. 22, 50, 117; XIX. 3; XXII. 119.

2. XVI. 85, XVII. 62.

3. I. 19, 38; II. 78, 79; III. 74, 78, 80, 96; XIV. 71; XV. 39; XVI. 52; XVII. 8, 14, 223; XXIII. 4, 7, 11.

4. In addition to those of the older sources referred to on pp. xxiv-xxv.

5. P. 5.

1. p. 66. 2. p. 66.

3. XVI. 85, 91.

4. XVI. 91, XVII. 117.

they are not different in meaning from some of those that are included in his fourteen.¹

(iii) While speaking of the *nimitta* of the *ānāpānasati*, Buddhaghosa says in VIII.214, "There are some who say that the *nimitta* appears to some one, giving a pleasurable contact like that of soft cotton, or cotton-wool, or like a gentle breeze of wind." In the next paragraph, however, Buddhaghosa gives the opinion of the *Aṭṭhakathās* which he apparently accepts. Now, Upatissa gives a passage in which we can trace the expressions used by Buddhaghosa to express both these views.²

(iv) Buddhaghosa refers in IX.112 to the views of some people who believed that all the four *appamāṇās* can have all the four or five trances. Upatissa refers to this same view and quotes³ the very passage from A. iv. 300 given by Buddhaghosa.

(v) In the *Visuddhimagga* XIV.42, Buddhaghosa refers to the views of some regarding the sensitive parts of the five sense-organs. "There are others who say that the eye is the sensitive part in which the element of fire is predominant, the ear, the nose, tongue and the body are the sensitive parts in which the elements of space, wind, water, earth, respectively, predominate." This same view is given in a detailed manner by Upatissa.⁴

(vi) Like Buddhaghosa, Upatissa also believed in the simultaneous penetration into all the Four Truths. Upatissa refers to the view of those who believed in the attainment of Truths in successive stages (*nānābhīsamaya*) and points out in detail the flaws in this view of theirs. He gives seven flaws,⁵ at least two of which can be identified with some of the refutations of this theory, given in the *Kāthāvatthu* i.213, para. 5 ff., 216 para. 10. Buddhaghosa refers to the theorists who held such views and dismisses them by saying that an answer to them has been given in the *Kāthāvatthu*.⁶

(B) (i) In the *Visuddhimagga* II. 78, Buddhaghosa refers to a view of some who hold that there is an *akusala dhutanga*. In II. 79, he also mentions those who think that the *dhutanga* is '*kusalattikavinimuttam*'. Now, Upatissa seems to be holding

a view which corresponds to the latter of these views.¹ In the Commentary on the *Visuddhimagga*, Dhammapāla commenting on the word '*those (yesam)*' says that by this word, Buddhaghosa refers to those who lived in the Abhayagiri (Monastery). [*Abhayagirivāsike sandhāya āha*, p. 96, Burmese edition.]

(ii) In the *Visuddhimagga* III.74, Buddhaghosa refers to the views of those who held the belief in fourteen *cariyās*, instead of six according to his belief. This same view of fourteen *cariyās* is accepted by Upatissa.²

(iii) There is a very important passage for our purpose in the *Visuddhimagga* III.80, which read with Dhammapāla's comment, goes a long way to determine the relation between Buddhaghosa's *Visuddhimagga* and Upatissa's *Vimuttimagga*. There,³ Buddhaghosa says: *Tatra, purimā tāva tisso cariyā pubbācīṇṇanidānā, dhātu-dosa-nidānā cā ti ekacce vadanti*. "There are some who say that the first three *cariyās* of these are determined by one's past actions, by [the excess of some of] the four great elements and of the humours." Exactly this same theory is advocated by Upatissa.⁴

Dhammapāla in his *Paramattha-mañjūsā*, the Commentary on Buddhaghosa's *Visuddhimagga*, says,⁵ while commenting on the word *ekacce* (p. 113 Burmese ed.): "*Ekacce ti Upatissatheram sandhāyāha. Tena hi Vimuttimagge tathā vuttam*." "The word 'some' is used with reference to the Elder Upatissa. He has said so in the *Vimuttimagga*." This is a very important comment by Dhammapāla for our purpose.

(iv) In continuation of the same passage, Buddhaghosa says in III.81: "They explain that one becomes *rāgacarita* when there is excess of the humour of phlegm and one becomes *mohacarita* when there is excess of the humour of wind. Or, that one becomes *mohacarita* when there is excess of the humour of phlegm and *rāgacarita* when there is excess of the humour of wind." Buddhaghosa in the next para-

1. pp. 23-24.

2. p. 34.

3. p. 35.

4. My attention was drawn to this passage by Prof. M. Nagai. He himself was informed of this passage by Nyanatiloka who has published [1931] the first volume of his German translation of the *Visuddhimagga*. In his introduction to that book, on p. 6, he has quoted this Chinese passage from our Chinese version of the *Vimuttimagga*. See also 'Pratītya-Samutpāda-sāstra' des Ullangha' von Vasudev Gokhle, [Bonn, 1930] p. 10, foot-note 2.

1. p. 34.

2. p. 70.

3. p. 81-82.

4. p. 96.

5. p. 120-21.

6. According to the *Kāthāvatthu*-Commentary, this view was held by the *Andhakas*, *Sabbatharādis*, *Sammitiyas* and *Bhadrayānikas* (see *Points of Controversy*, p. 130).

graph, III.82, points out a defect in this argument, that this explains only *rāga* and *moha* (*rāga-moha-dvayameva vuttam*). He means that there is no explanation of *dosā*. And another defect that he points out is that in the alternative explanation, the statement goes just counter to the statement in the first alternative. And so, he brushes aside the argument and concludes 'all this is an indiscriminate statement (*sabbametaṃ aparicchinnavacanam*).'

Now it is curious to note that the argument that Upatissa offers is the same that is put in the mouth of these people by Buddhaghosa except that his statement explains not only *rāga* and *moha* but also *dosā*. To make this point clear, let me reproduce the Pāli rendering of the relevant passage¹ in our Chinese text: *Semhādhiko rāga-carito, piṭṭādhiko dosa-carito, vātādhiko moha-carito. Aparāṇ ca vuttam: semhādhiko moha-carito, vātādhiko rāga-carito.*" Here we see that in the first part of this statement all the three, *rāga*, *dosā*, *moha* are mentioned, while it is only in the last part that only two, *moha* and *rāga*, are mentioned, and this can be explained by saying that the exchange in the two alternatives is between *rāga* and *moha* only, the second term '*dosā*' is not mentioned because it remains unaffected.

If we believe in the authoritative statement of Dhammapāla that Buddhaghosa alludes to Upatissa and his *Vimuttimaggā*, does this statement of Buddhaghosa imply that he misunderstood the point of view of his opponent or is it an example of deliberate twisting by Buddhaghosa of his opponent's statement?

(v) We have already pointed out² that Buddhaghosa, while speaking about the extension of the *nimitta* of the *Brahmavihāra* says in III.113-114 that it should not be extended. He allows the extension of only the ten *kaṣiṇas* (III.109). Buddhaghosa dwells on this point of extension and shows his reasons why the *nimitta* of the *Brahmavihāra* should not be extended. It appears obvious, though he does not definitely say so, that Buddhaghosa has some people in mind, who hold this view. Now, Upatissa says (3.7e. 6-7) that the *nimitta* of the *kaṣiṇas* and *Brahmavihāras* may be extended.³

(vi) In the *Visuddhimaggā* IV.114, Buddhaghosa says: *Paṭipadāvisuddhi nāma sa-sambhāriko upacāro, upekkhānubrahmaṇā nāma appanā, sampahamsanā nāma paccavekkhānā ti*

evameke vaṇṇayanti". "There are some who interpret the purity of the course as the neighbourhood-trance together with its accompanying things, the cultivation of equanimity as the raptured state of trance, and gladdening as reflection." Buddhaghosa rejects this interpretation on the authority of a passage from the *Paṭisambhidā* and gives his own interpretation. Now Upatissa accepts exactly this interpretation¹ of those terms and the whole passage as given by him (4.17.10-4.17a.1) is identical in words with the passage quoted above from Buddhaghosa. Dhammapāla here again comes to our rescue. He gives us valuable information. He explains this word *eke* as *Abhayagiri-vāsino*, 'those who lived in the *Abhayagiri* [monastery].'

(vii) In the detailed enumeration of rūpas, Buddhaghosa gives, as we have already noted (p. xxxi), twenty-eight rūpas (XIV.71). He mentions several other rūpas, which some others would like to include, but he rejects them all, giving his reasons. Among these rūpas, Buddhaghosa mentions *jātirūpa* and *middharūpa*. Regarding the last, he says: *Ekaccānaṃ matena middharūpaṃ*. Both these rūpas Upa. includes in his list, which according to him consists of thirty rūpas.² Here also, Dhammapāla is of great help to us. He comments on the word *ekaccānaṃ* as *Abhayagiri-vāsinaṃ*.³ Upatissa and his school had a very consistent view about *middharūpa* and we have already dealt with it above.⁴

(viii) While discussing the *phalasaṃpatti*, Buddhaghosa refers in XXIII.7 to those who believed that the *Sotāpannas* and *Sakadāgāmis* cannot have *phalasaṃpatti*, but only those that occupy a higher stage than these (i.e. the *Anāgāmis* and the *Arhats*) can have. He also states the reason given by them, that only these last two have reached perfection in *saṃādhi*. He rejects their point of view on the ground that even an ordinary man (*puthujjana*) can attain the state of [perfection in a] *lokiya-saṃādhi*, and further, not wishing to bother himself with giving any more reasons, simply says: "Why think of reason or no reason? Has it not been said in the Sacred Texts.....?" He gives a quotation from Ps. i. 68 to support his own view that all *ariyas* can have *phalasaṃpatti*. Now Upatissa's position (12.6.6) exactly corresponds to the view of these

1. p. 49.

2. p. 95.

3. Burmese edition of *Paramatthamanjūsā*, Vol. II. p. 520.

4. p. xxxi.

theorists¹ referred to by Buddhaghosa and he states exactly the same reason put in the mouth of these theorists by Buddhaghosa.

It is curious to note that, immediately after this, Upatissa also makes a reference² to those who held that all Ariyas can have *phalasamāpatti* and states as their authority the same passage from Ps. i. 68 (which Upatissa merely indicates by giving introductory words) on the strength of which Buddhaghosa supports his own view and rejects that of his opponent.

(ix) In the Visuddhimagga XXIII. 11, Buddhaghosa again refers to the views of those who believed that the *Sotāpanna*, starting penetrative insight with the intention of the attainment of the fruit (*phalasamāpatti*), becomes *Sakadāgāmi*, the *Sakadāgāmi* becomes *Anāgāmi*. Upatissa's position is exactly the same³ (12.17.5). Here again Dhammapāla is helpful⁴ to us in giving the information that this statement is made with reference to the Abhayagirivādins.

Buddhaghosa continuing his argument points out the difficulty if the position of his opponent is accepted. He says that by accepting the view advocated by his opponents, we will be driven to conclude that an *Anāgāmi* becomes an Arhat, an Arhat a *Pacceka-buddha* and a *Pacceka-buddha* a *Buddha*.

Upatissa seems to have anticipated this objection and he answers (12.17.5) that an *Anāgāmi*, while starting his penetrative insight for the attainment of the Fruit cannot immediately reach the Path of Arhatship, because he does not produce *vipassanā dassana* as it is not the thing aimed at by him, and because his reflection is not powerful enough⁵ [to enable him to reach the path of Arhatship].

Having studied the internal evidence of our two texts in so far as the similarity and dis-similarity of the ideas and in so far as reference to philosophical views or doctrinal points is concerned, let us now turn our attention to proper names—names, either of books, places, or personages mentioned in the Vimuttimaggā.

(i) One cannot fail to notice the names of two or three works referred to by Upatissa. He quotes from Sān Tsāng 三藏 at three different times⁶ and one of these quotations exactly agrees, as we have already noticed (p. xxv), with the quotation from the

Peṭaka given by Buddhaghosa in IV.86. The other two quotations I could trace in the Peṭakopadesa of Mahākaccāna, VIIth Chapter, pp. 157, 158 of Hardy's Manuscript (in Roman characters) preserved in the State Library of Berlin, a photographic copy of which I could secure some years ago. There is an edition of the Peṭakopadesa¹ in Burmese characters printed in the Zabu Meit Swe Press, Rangoon, 1917 and the passages in question are found on p. 191 of that edition. At the end of several chapters (iii, v, viii) of the Peṭakopadesa we read the name of the author Mahākaccāna residing in Jambūvana. Prof. Hardy in his Introduction (pp. x-xvi) to the Netti-Pakarāṇa advances a view on the supposed authority of Dhammapāla's Commentary on Netti, that Peṭaka is an abbreviated name of the Peṭakopadesa.

But this does not seem to me to be correct. I think Prof. Hardy has misunderstood the commentary. In the Commentary on the Netti-pakarāṇa, Dhammapāla mentions by name both the works, Peṭaka and Peṭakopadesa, separately. In the Sinhalese edition of this book edited by Widurupala Piyatissathera in the Simon Hewavitarāṇa Bequest Fund Series, vol. IX, Peṭaka is mentioned on p. 1, verse 12, and on p. 3 a quotation is given from the Peṭaka²:

*Yattha ca sabbe hārā sampattanā nāyanti suttattham
byañjanavidhī puthuttā sā bhūmi hāra-sampāto 'ti.*

On the other hand, we find the following passages: *tathā hi agarahitāya ācariya-paramparāya Peṭakopadeso³ viya idam Netti-pakarāṇam āgataṃ* (p. 3). *Ayaṃ ca attho Peṭakopadesena⁴ vibhāvetabbo* (p. 175). And here are reproduced extracts which can be identified in the available Text of the Peṭakopadesa.⁵ But the quotation ascribed here to Peṭaka is not traced. So also, although two of the three quotations referred to above are found in the Peṭakopadesa, the quotation which is ascribed by Buddhaghosa to Peṭaka I could not so far trace. Dhammapāla in his Commentary on the Visuddhimagga refers to Peṭaka, almost in a similar context, no less than three times (pp. 153, 194, 874). When he mentions it for the first time, he explains it as *Mahākaccānattherena desitaṃ Piṭakānaṃ samvāṇanā*. Therefore, it seems to be a different work and hence we cannot identify it with Peṭakopadesa. The Chinese characters used for Sān-Tsāng ordi-

1. p. 125.

2. p. 125.

3. p. 127.

4. Burmese edition of Paramatthamanjūsā Vol. II. p. 896.

5. p. 126.

6. pp. 46, 47, 49.

1. Also see Specimen des Peṭakopadesa von Rudolf Fuchs, Berlin, 1908.

2. Netti, pp. x-xi.

3. Netti, p. xi.

4. Netti, p. 241.

5. See NettiCm. (referred to above), Introd. p. 6.

narly mean Ti-piṭaka but here they may stand for some specific work. Przyluski in his 'Le Concile de Rajagṛha' p. 109 gives these characters and suggests that they may stand for Sam[yukta]-piṭaka. He also mentions Peṭakopadesa on p. 74 of the book. Yamakami in his 'Systems of Buddhist Thought' mentions (p. 175) Sen-Cwhan, but in the absence of the original Chinese characters it would be hazardous to give its Indian equivalent. Under these circumstances, it would not be safe to identify Sān-tsāng with Peṭakopadesa. Nor can we identify it with Peṭaka until we know more of both of these names, although the possibility of such identification is not precluded.

While speaking of the advantages of *Buddhānussati*, Upatissa quotes from Shiu-to-lo-Nieh-ti-li-chu 修多羅涅槃底里句. The quotation says that one who desires to reflect upon the Buddha is worthy to be respected like a place with the image of the Buddha.¹ To this Buddhaghosa has a corresponding remark in VIII.67: "Even the body of the man, who is given to the reflection upon the Buddha becomes worthy to be worshipped like a temple." At another place, in his treatment of *Marāṇasati*, Upatissa gives a quotation from Nie-ti-li-po-tho-shiu-to-lo 涅槃履波陀修多羅 which purports to say that if a man wants to reflect upon death, he should reflect upon a dead person and see the cause of his death. Now both these texts appear to be the same, the only difference being that in one case the word chu 句 seems to be used as a translation of the word *pada* and in another case po-tho 波陀 a trans-literation of the same word 'pada' is used.

Upatissa, like Buddhaghosa, also refers to the *Haḍḍavasana-sutta* by using the Chinese translation (Yellow-Garment-Sutta) of that name. Upatissa constantly refers to the *Abhidhamma*, in which he seems to include also *Paṭisambhida*, for passages definitely known to be from that text are given by Upatissa as from the *Abhidhamma*.⁴

(ii) Now we come to the names of places. While speaking of the round *kasiṇa*, Upatissa says 'as round as *Jambudīpa*' (4.1a.5). In another place he speaks of the way to the country of *Pāṭaliputta* (Po-li-phu-to⁵ 波利弗多).

1. p. 62.

2. p. 72; the Sanskrit rendering of this title would be 'Netripada-sūtra'; Cf. *Netripadaśāstra* of *Śthavira Upagupta*. [*Abhidharmakośa* ii. 205].

3. p. 82.

4. See pp. 4, 125.

5. p. 85.

Upatissa also refers to the Magadha country (6.13.8) and to the river *Nerañjarā* (p. 64).

(iii) Let us now take the names of personages. It is interesting to note that in the section on *Marāṇasati*, Upatissa refers, among other names, to the names of the hoary sages, *Vessāmitta* (San. *Viśvāmitra*) and *Yamataggi*¹ [San. *Jamadagni*, to which the Chinese transliteration *Jā-mo-thā-li* (闍摩達梨 7.9a.8.) corresponds], while Buddhaghosa refers (VIII. 19) to comparatively later personages in Hindu mythology, like *Bhīmasena*, *Yuddhiṭṭhila* (San. *Yudhiṣṭhira*), *Vāsudeva*, *Cāpura*. We also find the names of gods like *Yāmā*, *Tusitā* (6.20a.6), *Akaniṭṭha*, etc. He also refers to mythological personages like *Mahāsudassna*, *Jotika*, *Jaṭila*, *Ghosita* (9.2a.8), *Mahāgovinda*, etc. He has also given the names of [Ālāra] *Kālāma*, *Uddaka Rāmaputta* (5.12a.8-9). We find Upatissa mentioning the name of Gotama as well as the names of great Buddhist Worthies like *Sāriputta*, *Moggallāna*, *Ānanda*, *Anuruddha*, *Sobhita*, *Cūḷapanthaka*, *Bakkula*, *Saṅḍhiva*, etc. Towards the end of the book while speaking about *vipphāra-samādhi*, Upatissa gives a name which seems to be a Chinese transliteration of the name *Moggaliputtatissa*.² Most of these names are the Chinese transliterations of Indian names, except in a few cases like the names *Saṅḍhiva*, *Cūḷapanthaka*, which *Sanghapāla* respectively translates as 正命 Right-Life (*Sam-jīva*), 小路 Small-Road. Quite a few of these names occur in the quotations from the Pāli texts which Upatissa gives.

Like these proper names which are retained in Chinese transliterations, it is interesting to note that there are many other words transliterated into Chinese by *Sanghapāla*, which point to the Indian origin of the words. These words may be classified as follows:—

Words like *Caṇḍāla* (10.9a.7), *Nigaṇṭha* (2.10a.8).

Words like *Ācariya* (*ācārya*: ā-cā-li), *Upajjhāya*, *Veda* (Wui-tho).

Names of semi-divine beings like *Asura* (9.6a.9.), *Yakkha*, (9.6a.9), *Rakkhāsa* (6.13.1), *Gandhabba* (kān-to-po 7.8.4.).

1. See D. i. 184, 239-43; A. iv. 61.

2. p. 127. It is a point to be considered why this name is inserted in the Vim. In the corresponding Pāli passage from Ps. we find the names of only *Sāriputta* and *Saṅḍhiva*. Can this be an interpolation? For, Mal. (p. 42) tells us on the authority of *Nikāya-Saṅgraha* that the *Vajjiputtakas* who joined the *Abhayagiri* sect did not accept the authority of *Moggaliputta-Tissa*.

Names of the nine divisions of Buddhist literature like *Sutta*, *Shū-to-lo*), *Geyya*, *Veyyāraṇa*, etc. (9.16a.89).

Technical words in Buddhism, such as *Dhuta* (2.1.4), *Sangha*, *Samatha* (4.15a.3) *Vipassanā*, (4.15a.4) *Maṇḍala* (4.1a.6) *Pātimokkha*, *Pārami* (8.8.10 ff), *Nibbāna*, *Pāṇṇā* (pān-ro 9.16.10), *Sanghārāma* (2.6a.1), *Arañña* (7.1a.3), *Khaṇa* (chā-nā 7.7a.9), *Dāna* (thāp 8.7.10), *Samādhi* (sāp-mī, 6.2a.1-2), *Kalala* (kyā-lo-lo, Abbuda (ā-phu-tho 7.13a.10), etc.

Names of offences mentioned in the Vinaya, like *Pārājikā* (1.16a.8), *Sanghādisesa* (1.16a.8).

Names of garments: *Kāsāva* (12.18.7), *Sanghātī* (2.2a.7), *Uttarāsanga* (2.2a.8) *Antarāvāsaka* (2.2a.8), *Koseyya*, *Kambala* (2.7.3).

Names of fruits and trees like, *Amba*, (San. āmra: ām-lo), *Kovidāra* 3.2.6).

Names of scented wood: *Candana*, *Tagara* (7.13a.1).

Names of flowers and lotuses, such as, *Uppala*, *Paduma*, *Puṇḍarika* (5.7a.9) *Kumuda* (7.13.6-7), *Kaṇṇikāra* (5.21.2).

Periods of time, *Asankheyya*.

Number, *Nahuta* (San: *nayuta*: Nā-yu-thā).

There are some words which are sometimes translated and sometimes transliterated such as *samādhi*, *paññā*, *ānāpāna* 7.1.5 ff). And even the transliteration is not always the same. For instance, for *uppala*, we have sometimes *yu-to-lo*, (5.8.2) or sometimes *yu-po-lo* (5.7a.3) or even *to-lo* (10.20a.3); for *Abhidhamma*, we sometimes have *pi-tā*, or *ā-pi-tā*, or sometimes we have *ā-pi-tā-mo*; for *ācariya* we have *ā-cā-li* or *cā-li* (2.7.10); for *Arhat* we have *ā-lo-hān* or *lo-hān* (6.18.4).

Let us note one peculiar fact about *Upatissa*. He seems to have some kind of contempt for, or a low opinion of, a *Caṇḍāla*. He refers to a *Caṇḍāla* in three different places. In one place,¹ there is a reference to a *Caṇḍāla* where we are told in a simile that he has no desire for a princely throne.² At another place³ (2.7.10), to see a *Caṇḍāla* on the way is considered to be a sufficient reason for the laxity in the observance of the practice of *sapadāna-cārikā* (going from house to house in succession for begging one's food). *Upatissa* says that if a mendicant sees a *Caṇḍāla* on the way, he should cover his begging-bowl and may

skip over some houses and go further.¹ In the third place we find lack of conscientiousness (*ahirika*) is compared to a *Caṇḍāla*.²

This sort of contempt for a *Caṇḍāla* is something foreign to the original teaching of Buddhism, and in fact, in the early days of Buddhism, we find several people of the lowest class being even admitted to the Buddhist Sangha.³

Having thus seen practically everything that is valuable in the internal evidence of the *Vimuttimaggā*, as far as the subject-matter is concerned, let us now turn to the manner of expression, or the style of composition of this *Vimuttimaggā*, as we have it now in its Chinese translation.

It is admittedly a treatise of the *Abhidhamma* and we find that its style of composition is in keeping with the style of the *Abhidhamma* books. A subject is treated by setting up a number of questions and then answering them one after another. He gives the *lakkhaṇa*, *rasa*, *paccupatthāna*, and *padatthāna* of almost everything that forms the subject of his exposition. Occasionally, as in the case of *Mettā*⁴ etc., he also gives *sampatti* and *vipatti*. He treats the different sections of a particular subject separately, and then makes general remarks on all the different sections taken together. We see, for instance, that he treats *mettā*, *karuṇā*, *muditā*, and *upekkhā*, or *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāṇa* separately and then gives, like *Buddhaghosa*, general remarks under *pakiṇṇakakathā*.⁵ Unlike *Buddhaghosa*, he gives no stories at all to illustrate his point. Like *Buddhaghosa*, he makes use of quotations from the Pāli texts, or other sources that are available to him. He also quotes a number of *gāthās* as well as prose passages. We have already seen above that *Upatissa* was a skilful master in the use of similes. We have also noted that his interpretations are simple and quite natural. They are free from scholastic artificiality of *Buddhaghosa*.

If we look closely at the mode of translation accepted by *Sanghapāla*, we find that very often he tries to be quite literal, and naturally the Chinese translation would give no idea unless one knows the original technical words in Pāli or Sanskrit for which the Chinese renderings stand. Sometimes we find, as in

1. p. 15.

2. A similar idea is also found in A, i. 107, A. iii. 214.

3. p. 23.

1. p. 23.

2. p. 99.
3. See *Thera-Gāthā*, 480-486 attributed to *Sopāka*; *Psalms of the Brethren*. p. 233.

4. pp. 79-80.

5. pp. 56, 59, 62, 78, 81, 87, 91, etc.

Tibetan translations of Buddhist Sanskrit works, that even the prefixes are translated by corresponding words in Chinese. We have already seen above how even the prefix *Sam* in the name *Sanjīva* is translated by 正, the Chinese equivalent of that prefix. Similarly, the prefix *paṭi* or *paṭi* in the word *paṭibhāga* is translated by 彼 and the Chinese equivalent for the whole word *paṭibhāga* is pi-phan 彼分. Technical words like *bhavaṅga*, *tadārammaṇa*, *upapattibhava* are quite literally translated by 有分, 彼事, 生 respectively.

We have thus considered practically all the aspects of the internal evidence bearing on our problem, afforded by our texts, particularly by the *Vimuttimaggā*. Let us now take a review of all the facts that we have learnt from the internal or external evidence.

We have seen that both the texts often quote from the same older sources like the Pāli texts of the Canon, the *Porāṇas*, the *Pubbācariyas*, the *Aṭṭhakathās*, some specific work like the *Peṭaka* or *Sān-Tsāng* 三藏 or some other common source which we may or may not be able to locate. We have also seen that although Upatissa uses some similes, which are common to the *Visuddhimaggā*, still he has many similes of his own which show that he is a skilful master in handling similies or metaphors or illustrations. We have noted (p. xxvii) that he has some protracted similies which we do not find in the *Visuddhimaggā*. We have also observed that in spite of some correspondences due to the common material which is drawn upon by both of them, Upatissa has some peculiar doctrinal points, which are quite distinct from those held by Buddhaghosa. In fact, Buddhaghosa is definitely opposed to several of those points. It has been seen that along with these differences in doctrinal points, there is also a difference in the interpretation of some words and in the treatment of some topics. Upatissa's interpretations are simpler and more natural than Buddhaghosa's and often they agree with the interpretations given in older works like the *Vibhaṅga*. There is a difference in the general exposition of even some sections such as those on Dependent Origination (*hetu-paccayā* or *paṭicca-samuppāda*), on *Vedanā*, *Sāññā*, *Sankhāra* and *Viññāṇa*. In the comparative table of contents, we have noticed that Upatissa gives the whole of the last chapter to *Sacca-pariccheda*, although he has already given a part of the eleventh chapter for the exposition of the Noble Truths (*Saccāni*). Further, we have also noticed that there are about

half a dozen references in both the books to the same views held by some other theorists, that there are at least nine references in Buddhaghosa's *Visuddhimaggā* to the views of others, whom he merely calls 'others' or 'some', but which exactly tally with the views advocated or accepted by Upatissa in his *Vimuttimaggā*. Incidentally, from the external evidence afforded by Dhammapāla's Commentary on the *Visuddhimaggā*, we have noted that in at least four of these cases, the reference is to the Abhayagiri-vādins. And besides, the most important reference for our purpose is the mention that Dhammapāla makes in one case. He definitely refers to Upatissa and his book, the *Vimuttimaggā*, and says that Buddhaghosa has these [two] in his mind. We have seen that where one goes into a detailed treatment, the other is concise, or that where one is concise, the other goes into details. We have noted that occasionally Upatissa introduces quite a new matter. We find that Upatissa refers to a work called *Sān Tsāng* 三藏 (a quotation from which tallies with a passage ascribed by Buddhaghosa to *Peṭaka*) and to another work called *Shiu-to-lo-Nieh-ti-li* or *Nieh-ti-li-po-tho-Shiu-to-lo*, which so far we could not identify with any known Text. In the names of personages mentioned by Upatissa, we noticed two important names of *Viśvāmītra* and *Jamadagni*, the hoary sages of Brahmanical literature, as contrasted with *Bhīmasena*, *Yudhiṣṭhira*, *Vāsudeva*, *Cāpura*, personages of later Hindu mythology. We have also seen how even in the Chinese translation, *Saṅghapāla* retained many Indian words in their Chinese transliterations. And lastly we have also noted Upatissa's attitude towards the *Caṇḍālas* which seems to be rather inconsistent with the original attitude of the Buddha and his early followers.

When we consider all these facts in the light of the external evidence afforded by Dhammapāla's comment, what conclusion shall we be justified in drawing? When we take our stand on Dhammapāla's explicit testimony in one case that Buddhaghosa alludes to Upatissa and his *Vimuttimaggā*, and that in four other cases the reference is to Abhayagiri-vādins, shall we not be justified in drawing conclusion that Buddhaghosa, while writing several paragraphs in his book, *Visuddhimaggā*, has Abhayagiri-vādins and Upatissa's *Vimuttimaggā* in his mind, although he does not refer to them by name? As a natural corollary, Upatissa must be supposed to have advocated the views which were later accepted by the Abhayagiri-vādins.

But it might be argued what about the other two cases (p. xlii) that we have also noted above—one in which Upatissa refers to a view that is supported by Buddhaghosa, and the other in which Upatissa seems to have anticipated the objection raised by Buddhaghosa to the view held by him?

In view of the overwhelming evidence that we have given above in favour of the *probability* that Upatissa and his school have been at the back of the mind of Buddhaghosa, we can explain these allusions by Upatissa on the ground that they do not refer to the views of Buddhaghosa and his Visuddhimagga, but to the views that later came to be identified with those of the school of Mahāvihāra.

Here one may raise the question: 'Is the evidence given by Dhammapāla a reliable one?' Let us try to answer this question.

At the end of the Paramatthamañjūsā, the Commentary on Buddhaghosa's Visuddhimagga, we find the colophon: *Badaratthavīhāravāsīnā Ācariya-Dhammapālena katā Paramatthamañjūsā nāma Visuddhimagga-Tikā samattā*. 'Here ends the Commentary on the Visuddhimagga, the Commentary composed by Ācariya-Dhammapāla, who resided in Badaratthavīhāra'. At the end of the commentaries on works like Thera- Therī-Gāthā, Petavatthu, Vimānavatthu, and Netti-pakarapa we find the same information about Dhammapāla that he lived in the Badaratthavīhāra. So it appears to be evident that the author of the Paramatthamañjūsā and the author of the commentaries on Thera-Gāthā, Therī-Gāthā, Petavatthu, Vimānavatthu and Netti-pakarapa, are one and the same person. Sāsanavamsa (p. 33) tells us the same fact about Ācariya Dhammapāla, and further we learn that Dhammapāla also composed the Tikās on the Dīgha, Majjhima and Saṃyutta Nikāyas and Sāriputta composed the Tikas on the Anguttara Nikāya. It, further, states that the Badaratthā is in the country of Damiḷas, not far from the island of Ceylon. Gandhavamsa (p. 60) also mentions among fourteen works ascribed to Ācariya Dhammapāla, the Commentary on the Visuddhimagga, and the Aṭṭhakathās on the Netti-pakarapa, Thera Gāthā, Petavatthu, Vimānavatthu, etc.

This Ācariya Dhammapāla is supposed, though there is no direct evidence for this, to have lived not long after Buddhaghosa himself. There is only an indirect evidence that we get from their works. Both belong to the same tradition and seem to be drawing upon the same old material. At the end of the

commentaries on the Petavatthu, Vimānavatthu and Therī-Gāthā, Dhammapāla says that for the composition of his commentaries he has used the old Aṭṭhakathās (*Porāṇa-Aṭṭhakathā*). So it is very likely that there was not very long time that elapsed between Buddhaghosa and Dhammapāla.¹ When the famous Chinese traveller, Yuan Chuān, speaks of his visit to Kāñcīpura in South India, in or about 640 A.D., he tells us that Kāñcīpura was the birthplace of Dhammapāla.² Although there is no definite proof to show that he was the same as our Dhammapāla, still it is very likely, says Dr. Rhys Davids,³ that the reference is to our Dhammapāla.

It will thus be seen that if Dhammapāla, who, as we have noted, may not have lived long after Buddhaghosa, (perhaps not later than two centuries), makes a definite statement about a certain school such as that of Abhayagiri-vādins or about Upatissa and his book, we have no reason to doubt it, especially when it is supported by other circumstantial evidence.

Let us see what circumstantial evidence we get from the historical and religious conditions in Ceylon at the time of Buddhaghosa's arrival in that country.

It is common knowledge that Buddhaghosa belonged to the Mahāvihāra School which had in his time a powerful rival in the school of the Abhayagiri-vihāra. To understand the situation in Ceylon at this time let us go into more details about the history of the Abhayagiri school.⁴

On the spot where the Abhayagiri monastery stood there was in very early times a *Titthārāma*, a place of residence for holy men who belonged to other religions.⁵ The Abhayagiri monastery was established in Ceylon 218 years after the establishment of the Mahāvihāra monastery.⁶ This was so called because it was established by King Abhaya (Vatṭagāmaṇi) and because it was established in a place where a Nigaṇṭha by name Giri was living. It was given over to Mahātissa, who subsequently was

History:
Abhay

1. Winternitz, II. 161.

2. Beal, Records of the Western World, II. p. 230.

3. E.R.E. IV. pp. 701-702.

4. This information about the Abhayagiri school has been already published by me in my article 'Vimuttimaggā and the School of Abhayagiri-vihāra in Ceylon' in the Journal of the University of Bombay, Vol. V, part iii, Nov. 1936.

5. Mr. X. pp. 98-102; Mal. p. 19.

6. To be exact, 217 years, ten months and ten days; See Mr. XXXIII. pp. 79-81; also compare Dīpa. XIX. pp. 14, 16.

expelled from the Sangha of the Mahāvihāra on a charge of having too much of worldly contact. One of his disciples, being enraged with the community of the Mahāvihāra for the expulsion of his teacher, left that *vihāra* with some followers and established a new sect which subsequently came to be called by the name of Abhayagiri-vādins. These people branched off from the Theravāda of the Mahāvihāra.¹ They split the Theravāda-monks a second time when they broke the community of monks at the Dakkhināvihāra.²

This Abhayagiri school which owed its origin purely to a disciplinary measure against an individual, gradually came to be a centre of Buddhist monks, who did not agree with the community at the Mahāvihāra on doctrinal points.³ Many monks from Pallar(?)lārāma in India came to Ceylon. They belonged to the Vajjiputta-Nikāya descended from those who refused to recognize Moggaliputta-Tissa's council. Their teacher was Ācariya Dhammaruci. He, finding no favour with the Mahāvihāra community, joined the Abhayagiri fraternity, which thenceforward came to be known as Dhammaruci-Nikāya.⁴ This school continued to disturb the peace of Ceylonese monks for nearly twelve centuries and the monks belonging to this sect no doubt produced literary works setting forth their own point of view.⁵ Unfortunately, however, religious intolerance led to the persecution of the monks of the Abhayagiri sect and many of their books were burnt.

The Abhayagiri-vādins were on the descent or on the ascent as the central political power in Ceylon persecuted them or supported them. From the history of Ceylon we learn that King Goṭṭabhaya banished (about 254 A.D.)⁶ sixty monks from Abhayagiri who were called Vetulyavādins and who were supposed to be great 'thorns' (*kaṇṭaka*) in the religion of the Buddha. At another time, we read, during the reign of King

Mahāsena' (275-302 A.D.), Mahāvihāra was left by monks as they were being persecuted by the King. Ruins of Lohapāsāda were taken to Abhayagiri and Abhayagiri prospered.⁷

At the time when Buddhaghosa came to Ceylon, King Mahānāma⁸ was ruling. Mahānāma, before he became the king, was a member of the Order. He became infatuated with the wife of his brother Upatissa, who was subsequently killed by her. Mahānāma left the Order, seized the throne, and married his brother's wife. The Mahāvihāra community did not look with favor at the treachery of Mahānāma. So Mahānāma and his wife were supporting the Abhayagiri School.⁹

We have another testimony to support our belief that the Abhayagiri sect was in a prosperous condition when Buddhaghosa visited Ceylon. Fa-hien visited Ceylon, stayed there for two years and returned about the year 413 A.D.¹⁰ He tells us that at his time there were five thousand monks in the Abhayagiri-vihāra.¹¹ He describes the great ceremony of Tooth-worship and speaks of the Tooth being taken to Abhayagiri.¹² He further tells us that there were only three thousand monks in the Mahāvihāra establishment.¹³ He also speaks of a King who built a new monastery.¹⁴

All this evidence goes to show that Abhayagiri was prosperous when Buddhaghosa went to Ceylon. He found the Abhayagiri-vādins in ascendancy. He may have had this book *Vimuttimaggā* before him and it is not unlikely that he wanted to compose another book that would far outshine the *Vimuttimaggā*. He does not make any direct reference to the Abhayagiri-vādins, probably because of contempt for his opponents and also because, as we have stated above, the Abhayagiri-vādins at that time were in great favour of the political power in Ceylon.

Now the questions that come next are: "Who is Upatissa? Where and when did he compose his book, *Vimuttimaggā*? In what language did he write it? What can we know about him from it?"

1. Mv. XXXIII. p. 96.

2. Ibid. p. 99.

3. Yuan-Chwan had heard that the Mahāvihāravādins were strict Hinayanists, whereas the Abhayagiri-vādins studied both the Hinayāna and Mahāyāna. (Kern's Manual of Buddhism p. 126).

4. Sv. p. 24; Mal. p. 42. Cf. MvCm i pp. 175-76: *Dhammarucikā ti ime Abhayagiri-vāsinō bhikkhū*.

5. Mal. pp. 43, 128-129; we are told that even now some works of this sect exist. Cf. Legge Travels, p. 111.

6. Reginald Farrer, Old Ceylon, p. 288. Mv. XXXVI. pp. 111-112.

1. E.R.E. i. p. 18.

3. Identified with Sirinivāsa (referred to in the concluding stanzas of the Samantapāsādikā) by A. P. Buddhadatta in his Introduction (pp. iv-v) to his Sinhalese edition of Vis. (1914).

4. Mv. XXXVII. p. 212.

5. H. Parker, 'Ancient Ceylon', p. 301.

6. Travels of Fa-hien, transl. by James Legge, 1863, p. 102.

7. Ibid., p. 106.

9. 'This King must be Mahānāma', Legge, p. 108.

2. Mv. XXXVII. pp. 1-16.

8. Ibid., p. 107.

To these questions unfortunately we cannot give very satisfactory answers. We can simply suggest certain probabilities. Beyond the bare mention of Upatissa by Dhammapāla, we have no other external evidence. From Dhammapāla's remarks in his commentary on the Visuddhimagga we can simply draw an inference that Upatissa's book was later accepted by the monks from the Abhayagiri school. We have already seen above¹ in the history of the Abhayagiri sect that many monks from India came and joined that sect. It is very likely that Vimuttimagga was one of the books brought over from India. From the internal evidence of the book we may say that there is no reference to any name² or place in Ceylon. We find in this book many words which are transliterations of Indian words. The list of worms residing in different parts of the body gives names which are transliterations of Indian names. These names must have been taken by Upatissa from some old work or works on medical science. Besides, the references to a *Caṇḍāla*, which we have already noticed, also point to the origin of the book in India,³ particularly, in South or Dravidian India where there is a very strong prejudice against Caṇḍālas.

My discovery of the Tibetan version⁴ of the third chapter on 'dhutas' is also important. The original of the Tibetan as well as the Chinese version seems to be the same. Wherever the Chinese text differs from the Pali text, the Tibetan also differs. It shows that the book did not disappear from India when its copy was taken out of India on way to China but it was studied in Buddhist schools of India at least till the eighth or ninth century A.D. when the Buddhist Paṇḍits from India commenced to visit Tibet. The name of Vidyākara-prabha who is mentioned along with a Tibetan collaborator in the colophon of the Tibetan version is given by Shri Sarat Chandra Das in his 'Indian Paṇḍits in the Land of Snow' pp. 49-50, among the names of those learned scholars who were invited by King Ral-pa-chan of Tibet in the ninth century. This Tibetan text provides an additional evidence to show the Indian origin of the book. It does not appear to be

1. p. lii.

2. Unless the name Nārada (p. 134) referred to any high personage from Ceylon, which seems to us to be very improbable.

3. Upatissa's change of the 'yellow' colour of the earth for *kaṣina* (as said by B.) into 'black' (p. 43) may be considered as significant. Can it suggest the black soil of the country of origin of Upatissa?

4. See foot-note 1 on p. 16.

probable that a text from Ceylon was taken over to India and there it was studied in Buddhist schools and that it assumed such importance as to be translated, in part at least, in Tibetan.

As to the date of the composition of this book, our surmise is that this work seems to belong to a period not far later than the literary period of post-canonical Pali Literature, when the *Netti* and the *Peṭakopadesa*—both of which are companion-volumes by Mahākaccāna—were composed. For, we find in the *Vimuttimagga* a number of passages¹ which closely agree with passages from the *Peṭakopadesa* and they have been given or indicated at different places in foot-notes. For instance, see a passage in the Introductory chapter (p. 2): *Dve hetū dve paccayā sāva-kassa sammāditthiyā uppādāya: parato ca ghoso saccānūsandhi ajjhatañ ca yoniso manasikāro*. Compare with this *Vimuttimagga* 1.2.6 從他聞.....自正念. Here we find that the words 自正念 exactly correspond to *ajjhatañ ca yoniso manasikāro*. The text of the *Vimuttimagga* is more akin to the text of the *Peṭakopadesa* than to the passage from M.i.294, A.i.87, which also we have given in the foot-note on p. 2. Hardy, editor of *Netti*, gives as the date of the composition of *Netti* 'about the beginning of our (Christian) era, or shortly later.'² Our book therefore, may be put somewhere in the first two centuries after the beginning of the Christian era.

There is one more point about which we cannot make any definite statement, namely the original language of the *Vimuttimagga*. Whether the text was originally in Pali or some Buddhist Sanskrit, (closely allied to Pali-Prakrit), like that of *Divyāvadāna*, *Śikṣāsamuccaya*, *Lalitavistara* or *Mahāvastu*, it is not possible to say with certainty. From a large number of Pali books quoted or used by the author, it may be inferred that Upatissa also wrote his book in Pali. We have indicated in the main part of this book how his passages correspond to passages from Pali literature, particularly the *Nikāyas*, *Vibhanga* and *Paṭisambhidā*. The Chinese transliterations also are not much helpful in enabling us to decide this point. For instance, although *Jā-mo-thā-li*, *ām-lo*, *nā-yu-thā* correspond respectively to Sanskrit *Jamadagni*, *āmra*, *ayuta*, the word *uppala* or *utpala* is found to be transliterated both by *u-po-lo*, *u-to-lo*, or *to-lo* as shown above (p. xlvii).

1. For a collection of these passages, see Appendix A.3.

2. *Netti*, Introduction p. xxxii.

Personal
information
about Upa.

What we know of Upatissa from this book is very little. As we have noted above, he seems to be acquainted with Indian medical works. In addition to the list of worms in the different parts of the body, we find Upatissa going into the details of the development of the foetus from week to week. He also gives (7.17a.5-7) the names of several diseases—those of the eye, ear, nose, tongue, body, head, heart, mouth, teeth, asthma, cold and fever (malaria), epileptic fits, fever leading to delirium, diseases of the skin like leprosy, boils or blisters, haemorrhage, intestinal and urinary diseases, etc. We may also recall the simile, which he has given (p. xxix) of a hot drink as being not salutary to a man who has the excess of bile in his humours. He has also illustrated the appropriateness of the order of the four Noble Truths by the simile of a physician who sees the symptoms of a disease, knows the cause of it and then prescribes an appropriate remedy for it.¹ Upatissa appears to be very harsh with an absolutely ignorant man. He would prescribe no kammaṭṭhāna for him but he asks him to stay with his teacher and develop the power of understanding.²

Several references to Sāriputta in this text make it clear that Sāriputta, the favourite disciple of the Buddha, could never be the author of this book. Also, Prof. Nagai's suggestion that Upatissa, who belonged to the line of the Theras in the first century A.D. in Ceylon, may have been the author of this book is not borne out by the internal evidence. We have already seen that there are no references to places in Ceylon and it may also be borne in mind that the author of this book reveals no special mastery of the Vinaya which is claimed by Prof. Nagai for that Upatissa who lived in the first century A.D. in Ceylon. So his theory will have to be rejected.

Here, some one may still say that Dhammapāla's testimony may not be considered as reliable unless it is corroborated by other evidence, and therefore the correspondence between our two texts can as well be explained on the supposition that when Buddhaghosa's work, the Visuddhimagga, came to be well-known, some one with leanings toward the Abhayagiri sect may as well have composed this book, Vimuttimagga.

To this we may reply that the whole of the internal evidence is against any supposition of that kind. Buddhaghosa's work

decidedly appears to be an amplification of, and a great improvement upon, the bare old skeleton-like frame of the Vimuttimagga. For instance, we may here recall what we have already noted that Buddhaghosa, with the possible exception of one or two cases, gives a greater number of the categorical enumerations of the different technical or doctrinal points than Upatissa. Upatissa gives four categories of *śīla* while B. gives five. Upatissa gives four ways of cultivating *ānāpānasati*, while Buddhaghosa gives eight. Upatissa gives ten kinds of *catudhātuvavattihāna*, while Buddhaghosa gives thirteen. In Upatissa, we find only six things mentioned that correspond to Buddhaghosa's *paḷibodhas*, while in the Visuddhimagga we have ten. Upatissa gives only four advantages of *samādhi*, while Buddhaghosa gives five. Upatissa mentions five kinds of *āhāre paṭikkūla-saṇṇā*, while Buddhaghosa gives ten. And such examples could be multiplied.

Similarly we have noted that Upatissa's interpretations of some terms like *bhikkhu*, *Pātimokkha*, *Dhamma*, *rūpasāṇā*, *ākāsa*, *nibbāna*, etc. are simpler, more natural, devoid of scholastic artificiality and agree with older interpretations of canonical books. This clearly shows that Buddhaghosa's work marks a decidedly later stage than that of the Vimuttimagga.

Thus to conclude,

(i) from the internal evidence of the book, (a) which shows abundant similarities between the Vimuttimagga and the Visuddhimagga, (b) which shows that many of the untraced passages in the Visuddhimagga ascribed by Buddhaghosa to the Porāṇas, or to the Aṭṭhakathās are found in the Vimuttimagga, (c) which shows that the Vimuttimagga belongs to a school different from that of Buddhaghosa, and that it contains as many as nine passages giving the views that exactly tally with those ascribed by Buddhaghosa to 'some';

(ii) from the external evidence afforded by the direct testimony of Dhammapāla, who comments that in a particular place Buddhaghosa refers to Upatissa and his Vimuttimagga; and

(iii) from the general political and religious conditions in Ceylon, at the time of Buddhaghosa's visit to that country in the first quarter of the fifth century,

we think it highly probable that Buddhaghosa wrote his Visuddhimagga after the Vimuttimagga, and that very probably he had that book before him when he wrote his Visuddhimagga. We only say 'highly probable'. Because before the final

decision can be given on this subject, we should like Dhammapāla's statement to be confirmed by some other evidence; and also the following points—which cannot be decided in the present state of our knowledge of the Buddhist and allied literatures—will first have to be cleared up:—

(i) the source of the passages in the *Vimuttimaggā* such as that which gives the names of worms in the human body, that which gives the development of the foetus from week to week;

(ii) whether *Sān-Tsūng* 三藏 is the same as *Peṭaka*;

(iii) the identification of *Nieh-ti-li-po-tho-shiu-to-lo* (涅槃波陀修多羅) with any known *sutta*.

Out of the four probable theories, that we suggested at the beginning of this introduction,¹ we have just shown that the second cannot be accepted. The third also is not acceptable because of the clear references in the *Visuddhimaggā* to the views of other theorists, which we have shown, on the authority of Dhammapāla, to be the views of the *Abhayagiri-vādins* and which exactly tally with the views given in the *Vimuttimaggā*. The fourth also cannot be accepted because we do not find any touches in the *Vimuttimaggā* that are decidedly *purely* Mahāyānist.² And so, the only theory, that seems to us as the most probable, is the theory no. 1:

That *Buddhaghosa* had *Upatissa's* book, *Vimuttimaggā*, before him and that he, taking the frame work of *Upatissa's* *Vimuttimaggā*, amplified it with his scholastic erudition and composed his work, *Visuddhimaggā*, which has certainly far outshone *Upatissa's* *Vimuttimaggā*.

* * * * *

The references in the *Vimuttimaggā* are given to the handy and popular edition of the book, printed and published at Bi-ling 毘陵 in the province of Kiang-su 江蘇 in 1918. I have also occasionally given references to the Taisho edition of the Buddhist Chinese *Tripiṭaka* published under the direction of Prof. J. Takakusu and Prof. K. Watanabe.

The text of the *Vimuttimaggā* is given in volume No. 32 of this series, pp. 399-461 (no. 1648). I have also consulted,

1. pp. xvii-xviii.

2. The twelve dhutangas, ten Pāramitas, the Buddhādhammas mentioned by Upa. [see pp. 16, 61-65] agree with the Pāli tradition. They do not agree with the lists in the Mv. 1128-39, 914-923, 135-53 and Chinese Dharmasangraha, XXXIV (pp. 31, 118), V (pp. 24, 121) and XLI (pp. 34, 119).

for checking up the different readings, the Tokio edition of the *Tripiṭaka*. The text of the *Vimuttimaggā* is found in this series in case 24, Vol. III [藏三] pp. 22-74. The text of the *Visuddhimaggā* that I have used is the one that has been edited by Henry Clark Warren and revised by Prof. Dharmānanda Kosambi. It is expected to be shortly published in the Harvard Oriental Series.

I cannot conclude this introduction without acknowledging my debt. I have to express my deep gratitude to Prof. K. T. Mei, who was teaching Chinese in Harvard University during my stay there (1929-32). He encouraged me in undertaking the study of Chinese, and but for his help it would have been impossible for me to accomplish anything in this line of research. I have also to express my debt to Prof. Dharmānanda Kosambi, my teacher, who first initiated me into the field of Buddhist studies, especially in Pāli Literature, for going over my first draft and making valuable suggestions. I have also to express my sincere thanks to Prof. Walter E. Clark and to the late Prof. J. H. Woods, of Harvard University—who alas! is no longer living—who looked over my work and made some useful suggestions when these pages were first being penned about five or six years ago. And last, but not least, I cannot forget my friends, Mr. Hideo Kishimoto¹ and Mr. J. R. Ware² who were of great help to me in checking references to Chinese books and discussing the interpretations of some knotty passages.

1. Now of the Imperial University, Tokio, Japan.

2. Now of the Chinese Department, Harvard University, Cambridge, Mass. U.S.A.

CHAPTER I

NIDANAM

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

[Bk. 1.1.4-1.4.5; Tak. 399c-400 b. cf. Vis. I.1-15]

“*Sīla, Samādhi, Paññā* and *Anuttarā Vimutti*—these N.O. dhammas the illustrious Gotama understood in succession.”¹ With this introductory stanza, Upatissa (henceforth abbreviated as Upa.) commences his introductory chapter. He continues—

‘When a man has to reach the other shore, the *Nibbāna*, he has also to know the way that would enable him to reach that state. He must ask things about the *Sutta*, *Abhidhamma* and *Vinaya*. I must tell the way to Deliverance. Listen to me attentively.’

Upa. next gives us a brief comment on the introductory stanza given above. *Sīla* means *sīla-saṃvara*. *Samādhi* means *avikkhepa*. *Paññā* means *sambodhiñāṇa*. *Vimutti* means escaping from fetters. *Anuttarā* means *anāsavā*. He comments also on the other words in that stanza.

In continuation of the same, Upa. classifies *Vimutti* into five kinds:

- (i) *Vikkhambhana-vimutti*: to check the *nīvaraṇas* XIII. 12 while practising the first trance.
- (ii) *Tadānga-vimutti*: to be free from diṭṭhis while cultivating the *niḥbedha-bhāgiyasamādhi*.
- (iii) *Samuccheda-vimutti*: to remove and destroy all kinds of ties or bonds.
- (iv) *Paṭippassaddhi-vimutti*: to enjoy the *cittappassaddhi* at the time of the attainment of the fruit.
- (v) *Nissaraṇa-vimutti*: *Anupādisesa-nibbāna*.

1. See A. ii. 2; D. ii. 123:
*Sīlaṃ samādhi paññā ca vimutti ca anuttarā
anubuddhā ime dhammā Gotamena yasassinā.*

'That by which one reaches Deliverance is the Path of Deliverance, the *Maggapaṭipadā*. And this way to Deliverance is accomplished with the help of *sīla*, *samādhi* and *paññā*. And I must tell this way.'

Upa. here goes on telling us why it is necessary to tell about the Path. Because, says he, there are some men who are 'with little dust' (*apparaṇakkha*) and who wish to attain Deliverance but if they do not know of this path, they are like blind men who wish to go far off to a distant country without any guide. These men will only suffer without reaching their goal. They wish to attain the Deliverance but they do not know the ways and means by which it could be attained. He gives another quotation in which the Blessed One is said to declare that there are two ways in which one can have *sammā-diṭṭhi*, either by learning about it from others, or by proper reflection.¹ So, he says, he must speak about the Way to Deliverance (*Vimuttimaggā*).

I. 10.

The *vikkhambhana-vimutti-maggā* is fulfilled with the help of the three khandhas, *silakkhandha*, *samādhikkhandha* and *paññākkhandha*. He explains these terms, the first meaning *sammā-vācā*, *sammā-kammanta*, and *sammā-ājīva* and other things included with them; the second meaning *sammā-vāyāma*, *sammā-sati* and *sammā-samādhi* and other things included with them; and the last meaning *sammā-diṭṭhi*, *sammā-sankappa* and other allied things. He gives also another alternative explanation. One must learn the three *sikkhās*, *adhisīla-sikkhā*, *adhicitta-sikkhā*, and *adhipaññā-sikkhā* which terms also are explained. By these *sikkhās*, the three visuddhis of *sīla*, *citta* and *diṭṭhi* are accomplished which are no more than *sīla*, *samādhi* and *paññā*.

I. 11.

This *vikkhambhana-vimutti-maggā* is *ādi-kalyāṇa*, *majjhe-kalyāṇa* and *pariyosāna-kalyāṇa* in so far as the *sīla*, *samādhi* and *paññā*, which are the *ādi*, *majjha* and *anta* of this Path, are *kalyāṇa*. By means of *sīla*, one removes desires and attachments, and finds delight in faultless pleasure. By *samādhi*, one removes self-torments and delights in *pīti* and

1. Cf. M. 294; A. i. 87(9): *Dve'me, bhikkhave, paccayā sammā-diṭṭhiyā uppadāya. Katame dve? Parato co ghoso yoniso ca manasikāro. Also cf. the very opening words of the Petakopadesa: Dve hetū paccayā āvakkassa sammādiṭṭhiyā uppadāya: parato ca ghoso saccānussandhi, ajjhatta ca yoniso manasikāro.*

sukha. By *paññā*, one makes the *saccapariccheda* and attains the Middle Path, and is profoundly delighted in *Sambodhi*.

If the *sīla* is more intensely developed and the other two less, then one becomes *Sotāpanna* or *Sakadāgāmi*. If the *sīla* and *samādhi* are more developed, and *paññā* less, one becomes *Anāgāmi*. Practising all the three in their perfection, one becomes an *Arhat*, *anuttara-vimutta*.

CHAPTER II

SILA-PARICCHEDO

[Bk. 1.4.6-1.18.3 (end of the Bk.); Tak. 400c-404b. Cf. Vis. I.16—end of the First chapter.]

Upa. at the outset sets up questions which he takes one after another and explains them himself.

I. 17; diff. 1. *Kiṃ sīlaṃ?*

Cetanā-sīlaṃ

Samvara-sīlaṃ

Avittikkama-sīlaṃ

[Cf. B. I. 17 where we have a quotation from Ps. i. 44 which adds *cetasika-sīla* after the first of these sīlas. The explanation of these differs except in the last case where only it agrees.]

I. 140.
s.a.

In attempting to give another alternative explanation, Upa. says: *pahānaṭṭhena saṃvaro; sabbe kusalā dhammā, idaṃ sīlaṃ*. And in continuation of this he gives a long passage² from Ps. i. 46-47 which is also quoted in B.I. 140. The passage given by Upa. [1.4a.3-1.5.7; Tak. 400c. 8-26.] is only a part of that given by B. and it is substantially the same from *nekkhammena kāmaccchandassa pahānaṃ*—(sixth line in that para.) to *arahattamaggena sabbakilesānaṃ pahānaṃ sīlaṃ, veramaṇī, cetanā, saṃvaro, avittikkama sīlaṃ* (fourth line from the bottom of that page), except that Upa. does not give, as far as can be judged from all the three editions of our Chinese text, any words corresponding to *paṇiissaggānupassanāya ādānassa*.

2. *Kiṃ sīlassa lakṣhaṇaṃ?*

To have *saṃvara* and to remove *asaṃvara*. Upa. goes into the details of what constitutes *asaṃvara*. He explains it as

1. Buddhaghosa. References are made to the chapter and paragraph of his *Visuddhimagga* (shortly to be published in the Harvard Oriental Series).

2. Ascribed by Upatissa to Abhidhamma.

violating the *Pātimokkhadhamma*, *paccayadhamma*, and *indriyadhamma*, which terms again he explains.

3-5. *Kāni rasa-paccupaṭṭhāna-padaṭṭhānāni?*

I. 21-22
diff.

Anavajja-sukhaṃ raso, anupāyāso paccupaṭṭhānaṃ, and *sucaritattaya-samācāro padaṭṭhānaṃ*. He also gives another alternative that *soṃmanassa* is the *rasa*, *avippaṭisāra paccupaṭṭhāna*, and *indriya-gutti padaṭṭhāna*.

6. *Ko sīlassa ānisaṃso?*

Avippaṭisāro. And the same passage as is quoted in Vis. I. 23 from A.v. 1 can be traced in a slightly abridged form. He also gives many other advantages that are included by B. in verses in I.24. This paragraph is concluded with the remark: *evam anantānisamāsaṃ sīlaṃ*.

7. *Kimatthaṃ sīlaṃ?*

I. 19
p.a.

Sitalaṭṭhaṃ,

Setṭhaṭṭhaṃ,

Silanaṭṭhaṃ,

Sabhāvaṭṭhaṃ,

Sukhadukkhabhāva-sampayuttaṭṭhaṃ:

Cf. B.I. 19. This is much more detailed than B's. treatment. This gives many more *atthas* than those given by B.

and also:

Siraṭṭhaṃ

Sitalaṭṭhaṃ

Patitṭhaṭṭhaṃ

The first two of these are referred to by B. in I.19 where he ascribes them to *aññe*. [Dhammapāla explains this word simply by *añño ācariyā*.] Upa. explains these by giving very appropriate similes.

I. 19
refers to
the first
two

8. *Ācārassa (行) ca sīlassa ca kiṃ nānākarāṇaṃ?*

N.C.

When a man works strenuously and resolves upon *dhutas*, it is *ācāra* and not *sīla*. *Sīla* is also named *ācāra* and *saṃvara* but acceptance (of *dhutas*) is *ācāra*.

I. 38

9. *Kati sīlāni?**Kusalam sīlam**Akusalam sīlam**Abyākataṃ sīlam*

These are explained as bodily and vocal activities, respectively meritorious, demeritorious and free from depravities (*āsavas*); good, bad and pure livelihood; and [activities] bearing good, bad and no fruition. [B. refers in I.38 to this classification given in Ps. i. 44, but rejects it.]

N.C.

10. *Kim-samuttāhānaṃ sīlaṃ?*¹*Kusalacitta-samuttāhānaṃ kusalam sīlam.**Akusulacitta-samuttāhānaṃ akusalam sīlam.**Abyākatacitta-samuttāhānaṃ abyākataṃ sīlam.*

N.C.

11. *Kāni sīlassa ādi-majjha-pariyosānāni?**Samādānaṃ ādi, avitikkamo majjho, abhirati pariyosānaṃ.*

N.C.

12-13. *Kati dhammā sīlassa antarāyikā? Kati sīlassa hetū?*

(i) *Catuttimṣa dhammā maggassa antarāyikā: kodho, palāso, makkho, santāpo* (熱),² *macchariyaṃ, issā, sāttheyyāṃ* (忌), *māyā, upanāho, 競* (rivalry), *māno, atimāno, mado, pamādo, kossajjaṃ, lobho, arati, ananvayañānaṃ* (不從智 not following wisdom),³ *micchā sati, pāpikā vācā, pāpakā mittā, pāpakaṃ nānaṃ, pāpikā diṭṭhī, alkkhanti, assaddhā, ahirikaṃ, anottappaṃ, kāyikavācasikabyāpāresu assādo* (身口味), *itthijanehi sampvāso, sattu sikkhāya agāraṃ, indriyesu asaṃvāro, bhojane amattaññutā, paṭhamāya rattiyā pacchimāya ca rattiyā ajāgarīyānuvayo*,⁴ *jhāna-sajjhāyānaṃ abhāvo. Ime catuttimṣa dhammā maggassa antarāyikā.*

1. Ps. i. 44. 45.

2. See Mvy. 4925, 4926 where the character used for *tāpāna* is similar to this, though not identical. Also see Kimura, 'The Original and Developed Doctrines of Indian Buddhism (in Charts)', pp. 6, 18 and 39 where we do find the word *anūtāpa* included among the kilesas.

3. Does this correspond to Vasubandhu's *asamprajanya* (see *Triṃśikā-Vijñāpti*, p. 32) for which Suzuki reads 不正見? See D. T. Suzuki, *Studies in Lankavatāra Sūtra*, p. 396.

4. See Kimura, *ibid.*, p. 39. It gives some terms which correspond to a few of these.

(ii) The opposites of these dhammas are the hetus of *sīla*.14. *Katividhaṃ sīlaṃ? Duvidhaṃ, tividhaṃ, catubbidhaṃ.*(A) *Kathaṃ duvidhaṃ?*(i) *Cārittaṃ* } The explanation is substantially the same as is given in B.I. 26.(ii) *Hānabhāgiyaṃ*: able to destroy *duṣṣīla*.
Pattibhāgiyaṃ: able to attain all *kusala* dhammas and remove all kinds of *duṣṣīlas*.(iii) *Lokiyaṃ* } *Ariya-magga-phalehi adhigataṃ sīlaṃ lokuttaraṃ; sesaṃ lokiyaṃ. Lokiyē sīle sampādite upasampanno hoti, lokuttare vimutto.**Lokuttaraṃ*(iv) *Sappamāṇaṃ: anupasampanna-sīlaṃ.**Appamāṇaṃ: Buddhena paññattaṃ upasampanna-sīlaṃ.*(v) *Sapariyantaṃ* } This substantially agrees with B.I. 31, giving the substance of the quotations in that paragraph from Ps. i. 43, 44.*Apariyantaṃ*(vi) *Nissitaṃ*: subdivided into three classes of *taṇhā*, I. 29 p.a. *diṭṭhi* and *māna*, of which only the first two correspond to B.I. 29, while the explanation of the third as given by Upa. is found in the first *tika* of *hīna, majjhima* and *pañña* of B.I. 33.*Anissitaṃ: vimutti-sambhāra-sampannaṃ. Upa. also adds: nissitaṃ duppañña abhinanditaṃ, anissitaṃ sappañña abhinanditaṃ.*(vii) *Ādibrahmacariyaṃ: sammā-kammanto, sammā-ājīvo, sammā-vāyāmo.**Khuddakānukhuddaka-sikkhā: sesaṃ.* [S.a. with the first two quotations in B.I. 27.](viii) *Citta-sampayuttaṃ: ādi-sikkhā-brahmacariyaṃ. Citta-vippayuttaṃ: sesaṃ khuddakaṃ.*(ix) *Avitikkamasīlaṃ: sāvaka-sīlaṃ. Visuddhisīlaṃ: Buddhānaṃ ca Paccekabuddhānaṃ ca sīlaṃ.*

- (x) *Kāla-pari-yantaṇa*¹ } This corresponds to B's. classification of I. 30. The explanation generally agrees with that of B. Upa. adds that the fruit of the former takes time to mature while that of the latter is immediate (無時).
- Āpāṇakotikaṃ* }

(B) *Kathaṃ tividdhaṃ?*

- (i) *Pāpa-nimūlanena avitikkamo* (止惡不犯): To stop all evil; although [*śīla*] is not accepted, still he considers it to have been accepted and does not even think of transgression.

Samādānena avitikkamo (受不犯). To accept [a vow of] non-transgression and so to abstain from transgression.

Samucchadanena avitikkamo (斷不犯): *Ariyo jano ariyena maggena pāpaṃhetū samucchindati*.

I. 35 s.d.

- (ii) *Parāmaṭṭhaṃ: pubbevutta-saḍisaṃ sa-taṇhādittṭhi-kaṃ.*

Aparāmaṭṭhaṃ: puthujjana-kalyāṇakassa śīlaṃ, maggappattiyaṃ sambhārabhūtaṃ.

Paṭippassaddhaṃ (發奇)²: *Arahatta-śīlaṃ*. [This last is slightly different from B.I. 35.]

I. 34 s.a.

- (iii) *Loka-nissitaṃ* } S.a. with *attādhipateyya*, *lokā-*
Atta-nissitaṃ } *dhīpateyya*, and *dhammādhi-*
Dhamma-nissitaṃ } *pateyya* in B.I. 34.

N.O.

- (iv) *Visamaṃ* [or, *micchā*] *pañihitaṃ* (所願不等): to accept *śīla* to give trouble to others.

Samam (or *sammā*) *pañihitaṃ* (所願等): to accept *śīla* for happiness in this life, as well as, for happiness of deliverance in the future.

Appañihitaṃ (無所願): to accept *śīla* without regret (*avipphaṇisāra*) and for the good of others.

1. Or, *Kālabhāgiyaṃ* and *dehantikam*.

2. Taisho and Tokio editions.

(v) *Visuddhaṃ*

Avisuddhaṃ

Vematikaṃ

- (vi) *Sekhaṃ: satta-sekha-jana-śīlaṃ.*

Asekhaṃ: Arahatta-śīlaṃ.

Neva sekhaṃ nāsekaṃ: puthujjana-śīlaṃ.

- (vii) *Bhaya-śīlaṃ*: through fear of wrong one does not commit evil. N.O.

Dukkha-śīlaṃ: through sorrow, one does not commit any evil.

Moha-śīlaṃ: *go-śīla* or *kukkura-śīla* which one accepts. In that case he becomes a bull or a dog, or otherwise he falls into a hell.¹

- (viii) *Hīnaṃ*: tainted by grosser taints and soiled by discontent (*asantuttṭhi*).

Majjhimaṃ: tainted by smaller taints and associated with *santuttṭhi*.

Paṇītaṃ: not tainted by anything and associated with *santuttṭhi*.

Upa. adds that the fulfilment of the first conduces to the enjoyment of human pleasures, that of the second to the enjoyment of heavenly pleasures, and that of the last to the attainment of *vimutti*.

- (C) *Catubbidhaṃ* [Cf. B.I. 39 which differs in many respects from this.]

- (i) *Hānabhāgiyaṃ: maggaṃ antarāye na vinodeti, uṭṭhānavantehi jānehi apakkamati, sañcicca āpattiṃ āpajjati, āpattiṃ āpanno paṭigūhati, paṭicchādeti.* I. 39 diff.

Thitibhāgiyaṃ: sampādite sile appamatto hoti, upasamadassanaṃ pana na uppādeti.

Visesabhāgiyaṃ: paripūrīta-sīla-samādhīsu appamatto hoti, upasamadassanaṃ pana na uppādeti.

Nibbedhabhāgiyaṃ: paripūrīta-sīla-samādhīsu appamatto hoti, upasamadassanaṃ ca nibbedhabhāgiyo hoti.

I. 40

- (ii) *Bhikkhu-sīlaṃ*
Bhikkhunī-sīlaṃ
Anupasampanna-sīlaṃ
Odāta-vasana-sīlaṃ.
- } The same as in B. I. 40. where B. gives *gahaṭṭha-sīla* which corresponds to the last expression here.

I. 41 s.a.

- (iii) *Pakati-sīlaṃ*
Ācāra-sīlaṃ
Dhammatā-sīlaṃ
Pubbahetu-sīlaṃ
- } S. a. with B. I. 41.

N.C.

- (iv) *Sīla-sīlaṃ:*
kusala-sīlaṃ, akusala-sīlaṃ.

Samudaya-sīlaṃ:

kusala-citta-samuṭṭhānaṃ kusala-sīlaṃ, akusala-citta-samuṭṭhānaṃ akusala-sīlaṃ.

Nirodha-sīlaṃ:

kusala-sīlānuppattiyā akusala-sīlassa vūpasamo; Arahattapattiyā kusala-sīlassa vūpasamo.

Nirodha-magga-paṭipadā-sīlaṃ: cattāro sammappa-dhānā. When thus classified these four should be considered as *sīla* and not *vāyāmas*.

I. 42-52

- (v) (a) *Pātimokkhu-saṃvara-sīlaṃ* [B. I. 42-52.] Like B., Upa. gives the following passage from Vbh. 244 to explain this *sīla*:

Idha bhikkhu pātimokkha-saṃvara-saṃvuto viharati ācāra-gocara-sampanno aṇumattesu vajjesu bhayadassāvī, samādhāya sikkhati sikkhāpadesu.

Upa., like B., comments on this whole passage. [It is worth noting how his comment differs from that of B. as well as from that in Vibhanga 245-248.]

Idhā ti imasmiṃ satthu-sāsane [lit. °*dhamme*].

Bhikkhū ti puṭhujjana-kalyāṇako; api ca sekho, I. 43 diff. *asekho, āneñjadharmmo.*¹

*Pātimokkhan ti sīlaṃ, paṭiṭṭhā, ādi, caraṇaṃ, saṃyamo, saṃvaro, mokkho,*² *anibandho, paṃukhaṃ kusalānaṃ dhammānaṃ samāpattiyā.*

[It should be noted that the comment in Vbh. p. 246 on this passage is exactly the same except that there is no word corresponding to *anibandho*. Vis. I. 43 gives a comment which is quite different.]

Saṃvaro ti kāyika-vācasika-kamassa avitikkamo.

Saṃvuto ti Pātimokkha-saṃvarena upeto.

Viharati ti catu³-saṃvarena saṃvuto.

Ācāra-gocara-sampanno. The comment on these words I. 44-51 substantially agrees with that given by B. I.44-51 in the quotations from Vibhanga 246-47.

Aṇumattesu vajjesu bhayadassāvī. The comment I. 52 on this agrees with that of B. I.52.

Samādhāya sikkhati sikkhāpadesu.

Kāni sikkhāpadāni ti vuccanti? Sattappabhedo⁴ saṃvaro.

- (b) *Ājīva-pārisuddhi-sīlaṃ: micchājīvena avitikkamo. Katamo micchājīvo?*

1. That is how I should like to emend the punctuation, taking this expression with what precedes rather than with what follows. For the expression *bhikkhu āneñjappatto* see A. ii. 184.

2. Vibhanga reads *mukhaṃ* but in the footnote gives a variant *mokhaṃ*.

3. Which four?

4. Does this refer to the seven classes of the rules of Vinaya, namely, *pārājikā, saṅghādisesa, aniyata, nissaggiya-pācittiya* and *pācittiya* (treated as one class) *pāḍidesaniya, sekhiya* and *adhikaraṇa-samatha*? Or, does it refer to the abstention from the seven āpattikkhandhas, detailed in DhsA. p. 394 as follows: *Pārājikam, saṅghādisesam, thullaccayaṃ, paṭittiyaṃ, pāḍidesaniyaṃ, dukkaṭam, dubbhāsitan ti satta āpattiyo?*

I. 67-70
r.a.

Kuhanā (十解 意)¹ of three kinds: *paccaya-paṭisevana-*
vasena, *iriyāpāthavasena*, *sāmantajappanavasena*
[Roughly gives the substance of B.1.64-70].

Lapanā
Nemittikatā
Nippesikatā
Lābhena lābhaṃ
nijigimsanātā

} This roughly agrees with B.1.62-65.

Api ca, micchājīvo ti

I. 44

veḷudānaṃ vā pattadānaṃ vā puppha-phala-sināna-
*dantakattḥadānaṃ*² [cf. B. I.44] and a list of other different
kinds of *micchājīva*, summarising the list in D.I.9. of words
such as *angaṃ*, *nimittaṃ*, *uppadāṃ*, etc. partly quoted by B.
in I. 83. Upa. concludes: *evamādiko nānāvidho micchā-*
jīvo. Micchājīvā paṭivirati ti pārisuddhi-sīlaṃ.

I. 53-58
q.d.

(c) *Indriya-saṃvara-sīlaṃ*. Upa. explains this in a way
which agrees with what B. explains in brief in I.59.
But the detailed explanation which is given by B.
in I.53-58 is quite different from that of Upa. who
gives nine ways—some of which are not quite clear—
in which this *indriya-saṃvara* can be accomplished.

(d) *Catuppaccaya-sannissita-sīlaṃ*: *aṭṭhahi ākārehi paṭi-*
sankhā yoniso piṇḍapātaṃ paṭisevati—

1. *neva dāvāya, na madāya,*
2. *na maṇḍanāya na vibhāsānāya,*
3. *yāvadeva imassa kāyassa tṭhiyā, yāpanāya,*
4. *jighacchā-pipāsānaṃ uparatiyā* (corresponds to
B.'s *vihimsūparatiyā* I.92),
5. *brahmacariyānuggahāya,*
6. *iti purāṇaṃ ca vedānaṃ paṭihankhāmi, navaṇ*
ca vedānaṃ na uppādessāmi,
7. *yātrā ca me bhavissati,*
8. *anavajjatā ca phāsuviḥāro cā ti.*

This whole passage is commented upon. The comment
agrees with the general spirit of the comment of B.
(I.89-94) though it is not without variations in detail.

1. Ordinarily this word means *kosajja* or *tānamiddha*; but there
is no doubt that what is intended here is *kuhanā*.

2. Cf. Miln. 369-70; Maung-Tin, Expositor, i. 201.

These eight ways can be reduced to four *paccavekkhaṇas*: N.C.

1. *pahātabba-paccavekkhaṇā*, covering the first two of
the eight ways mentioned above;
2. *paccaya* (事)-*paccavekkhaṇā*, covering the third,
fourth and fifth;
3. *yātrā* (自安)-*paccavekkhaṇā*, covering the sixth
and seventh;
4. *parittānisamsa-paccavekkhaṇā*, covering the last.

These four *paccavekkhaṇas* can further be reduced to three:
antudvaya-parivajjanaṃ, majjhīmāya ca paṭipadāya sevanaṃ.

Upa. explains these terms and in continuation of the same,
he gives the passage: *paṭisankhā yoniso cīvaraṃ paṭisevati,*
yāvadeva sītaṃ paṭighātāya, uḥassa paṭighātāya, ḍaṃsa-
makasa-vātātapa-sirimsapa-samphassānaṃ paṭighātāya, yāvadeva
hiri-kopīna-paṭicchādantham. B. has given the comment
on this passage in I. 85-88.

In the same way regarding the acceptance of medical requi-
sites. While begging his food or taking his medicine or using
his clothes or bedding, the mendicant should reflect, from day
to day, and from time to time, that he depends upon others for
these things.

The former teachers have said of the four kinds of *paribhogas*: I. 125
[Cf. B.I. 125 where we have the same four kinds, but diff.
although their explanation differs considerably.] explanation.

Theyya-paribhogo: *dussīlassa paribhogo.*

Ḍṇapari-bhogo: *ahirikassa anottappassa micchā-*
jīvikassa paribhogo.

Dāyajja-paribhogo: *ātāpissa* (or *uṭṭhānavato puri-*
sassa) *paribhogo.*

Sāmi-paribhogo: *ariyānaṃ paribhogo.* [Cf. B.I.
125-127.]

There are also two kinds of *paribhogas*:

aparīsuddha: *sa-hirottappassa apaccavekkhitvā*
paribhogo.

parīsuddha: *sa-hirottappassa mattaññuno*
pāpakesu cittuppādesu nibbindan-
tassa.

Upa. remarks about all the four kinds of *silas*,¹ mentioned in the fourfold division in this way:

Vinaya-saṃvara-sīlaṃ (substituted for *pātimokkha-saṃvara* mentioned above) *adhimattāya saddhāya paripūritam hoti, ājīva-pārisuddhi-sīlaṃ adhimattena viriyena paripūritam hoti, indriya-saṃvara-sīlaṃ adhimattāya saddhāya (? satiyā)² paripūritam hoti, paccaya-sevana-sīlaṃ adhimattāya paññāya paripūritam hoti.*

Upa. next tells us how *ājīva-pārisuddhi* follows *Vinaya-saṃvara* and how these two in turn follow *indriya-saṃvara*. *Paccaya-sannissita-sīla* is the same as *indriya-saṃvara-sīla*. He again tells us that *Vinaya-saṃvara* and *ājīva-pārisuddhi* are included under *śīlakkhandha*; *indriya-saṃvara* and *Vinaya-saṃvara* under *samādhikkhandha*; and *catupaccaya-sammissita-sīla* under *paññākkhandha*.

15. *Katham sīla-visuddhi samādinna hoti?*

When a *bhikkhu* has first accepted the *jhānadhammas*, he should reflect whether he has in himself any of the seven kinds of (lapses).³ If he sees in himself any *Pārājikā* offence, he is fallen from *bhikkhu-dhamma* and he stays only in *anupa-sampanna-sīla*.

Former teachers have said, "If he sees that he has transgressed into a *Saṅghādisesa* offence, he should ask pardon by a *Saṅgha-kamma* (衆事). If he has transgressed other offences he should get himself pardoned by another man. If he finds that he has transgressed into a *micchājīva*, he should get a pardon appropriate to the case. Thus he should repent: 'I shall not do it again.' [Cf. B. I. 126, 'na puna evaṃ karissāmi ti.'] He resolves not to make any further transgression. By this *sīla-visuddhi*, he does good actions again and again, removes evil, and every morning and evening resolves upon the purity of conduct.

1. It should be noted that Upa. gives no fivefold division as B. gives in I. 131-142.

2. Apparently there seems to be some inaccuracy in this reading of the word *saddhā* where we should expect *sati* (念) but all the three editions I have consulted read in the same way. Cf. B. I. 100.

3. See note 2 on p. 11.

16. *Kati sīlassa* (or rather 行 *ācārassa*)¹ *patipphā*? Dre I. 153 diff. *sīlassa patipphā*:

- (i) *dussīlassa ādinavadassanaṃ,*
- (ii) *sīlassa ānisaṃsa-dassanaṃ.*

The explanation shows that it corresponds to B.'s *silavipattiya ādinavadassanaṃ* and *sīla-sampattiya ānisaṃsa-dassanaṃ* (I. 153) but the detailed enumeration shows that it is not altogether the same.

In the various illustrations of the disadvantages of a man of evil conduct, he gives two similes. He compares this man to a thief in prison who finds no delight in noble things and to a *Caṇḍāla* who finds no pleasure in a princely throne.²

One must guard one's *sīla* with utmost care, as an ant does its eggs, or a *camari* its tail, or a person his only son, or his single eye,³ or as a magician his body, or a poor man his treasure or a sailor his ship.

All the ways of guarding his *sīla* are taken recourse to by him. Thus it becomes *patipphā* for *jhāna-samāpatti*.

1. Obviously used in the same sense as *sīla*. See p. 5 para. 8 above.

2. Cf. Vis. I. 154, *nirāso saddhamme caṇḍālakumāro viya rajje*.

3. Cf. Vis I. 98, the first two lines of the stanza:
Kiki va aṇḍam camari va vāladhim
piyaṃ va puttam nayaṇaṃ va ekakaṃ.

CHAPTER III

DHUTANI

[Bk. 2.1.4-2.9a.4; Tak. 404b-406c. Cf. Vis. IIInd chapter.]

The introductory paragraph telling us why the *yogāvacara*, after fulfilling the purity of conduct, turns to the 'dhutas' corresponds roughly to B.II.1. Then Upa. tells us that there are thirteen² dhutas classified as follows:

II. 88 *Dve dhammā cīvara-paṭisaṃyuttā: paṃsukūlikam, teccīvarikaṃ;*

pañca dhammā piṇḍpāta-paṭisaṃyuttā: piṇḍpātikam, sapadānacārikam, ekāsanaabhojanam (B.'s 'ekāsānikam'), bhojane mattaññutā³ (B.'s patta-piṇḍikam), khalu-pacchābhattikaṃ ca.

pañca dhammā senāsana-paṭisaṃyuttā: āraññikam, rukkhamaulikam, abbhokāsikam, sosānikam, yathāsanthatikaṃ ca.

ekam viriya-paṭisaṃyuttam: nesajjikam.

[This corresponds to B.II.88, where we find exactly this same classification.]

Upa. next tells us how each of these dhutas is accepted, although, later also, he tells us the same thing in his treatment of each of the dhutas.

1. On this subject see my article 'A fragment of a Tibetan Version of a Lost Indian Work' published in the Proceedings Vol. (pp. 131-135) of the Seventh All-India Oriental Conference, Baroda (1933).

2. Mvy. 1128-1139 and Chin. Dhs. XXXIV (pp. 31, 118) give a list of twelve dhutāngas only. The list in one does not, however, agree with that in the other. The former, as well as Puggala-paññatti (p. 69), omits *sapadānacārikāṅga* and *pattapiṇḍikāṅga* (or *bhojane mattaññutā* of *Vimuttimaggā*) while the latter omits *yathāsanthatikāṅga* and *pattapiṇḍikāṅga* from the list of B., but both these texts give a new *angā*, called *nāmantika* or *nāmatika* for *pattapiṇḍika* of B. For the word *namataka* (or *nāmatika* or *nāmantika*) see *Cullavagga* of V. 11, 1; 19, 1; 27, 1; X. 10, 4; Vin. Comm. explains it as *satta-vephanakam, pilotikahandam*. Also see B.D. pp. 135-36 and the Tibetan Dictionary by S. C. Das, p. 836 under

phyiñ-pa རྩེང་པ། *Namata* is felt and *nāmatikāṅga* is the practice of wearing felt. It should also be noted that the characters used in the Chin. Dhs. differ widely from those used in our text.

3. This term is found in the Tibetan version also. See p. 133 of my article referred to above.

1. *Kimattham paṃsukūlam samādiyati?*

He sees disadvantages in seeking his clothing from householders and sees advantages in the acceptance of this practice, which he does by thinking in this way: *gahapati-dānassa paṭikkhittatā paṃsukūlam samādiyāmi*.

Ko ānisaṃso paṃsukūla-samādāne?

The answer roughly corresponds to B.II.21 and some expressions like *corabhayena abhayatā, paribhoga-taṇhāya-abhāvo* can be traced. There are some additions by Upa. like *diṭṭha-dhamma-sukha-vihāritā* and so on.

Kativedham paṃsukūlam? Of two kinds:

(i) that which is not owned by any one such as *sosānikam, sankāracoḷam, pāpaṇikam, rathiyā-coḷam*, and a *cīvara* made of clippings picked up, washed, dyed and sewn together.

(ii) things left over by common people such as clippings of a tailor, pieces eaten up by cattle or mice, (partly) burnt by fire, thrown away by people, coverings over a corpse, or garments of heretics and so on.

Katham samādiyati?

Sace bhikkhu gahapati-dānam paṭikkhipati, tena paṃsukūlikam hoti.

Katham bhedo?

Sace bhikkhu gahapatidānam samādiyati, tena paṃsukūlikam bhinnam hoti.

2. *Katham teccīvarikam samādiyati?*

If he has an additional *cīvara*, he should give it to others, should see *ādinava* in keeping it and should see the advantage in possessing only the three *cīvaras*. He should think: *ajjataro atireka-cīvarassa paṭikkhittatā teccīvarikam samādiyāmi*.

Ko ānisaṃso teccīvarika-samādāne?

The answer roughly agrees with B.II.25 some of the expressions from which can be traced here such as *appasamāram-bhatā, santuṭṭho kāya-parihārikena*.

Kāni tīṇi cīvarāni? Sanghāṭi, Uttarāsaṅgam, Antarāvāsakaṃ ca. [These names are given in their Chinese transliterations.]

Katham samādānam? Sace bhikkhu atireka-cīvaram na dhāreti.

Katham bhedo? Sace bhikkhu catuttham cīvaram samādiyati.

II. 21
r.a.

II. 15
p.a.

II 25
r.a.

3. Kathaṃ piṇḍapātikaṃ samādinnaṃ hoti?

The *yogāvacara* should see the disadvantages in this that if he accept invitations, it would interfere with his work and that he would come into contact with undesirable bhikkhus. Further he should see the advantages, and resolve: *ajjatagge nimantana-paṭikkhepena piṇḍapātika-dhammaṃ samādiyāmi*.

Ko piṇḍapātikassa ānisaṃso? The answer roughly corresponds to B.II.29. While some expressions from B. like *kosajja-nimmathanatā, mānappahānaṃ, rasataphānāvāraṇaṃ* can clearly be seen, there are others like *cātuddisatā* (於四方) added. [B. gives this last as one of the advantages of *abbhokāsikangāṃ*, II.62.]

Katividhā nimantanā?

Kathaṃ samādānaṃ?

Kathaṃ bhedo?

Upa. mentions three kinds of *nimantanā*¹—for food, for going and for meeting —and adds that this practice is accepted by avoiding invitations and violated by accepting them.

4. Kathaṃ sapadānacārikaṃ samādinnaṃ hoti?

If he gets excellent food in the houses he visits, he does not go again. He is away from doubtful places (*sankitatthānāni*). He knows their faults. He also knows the advantages of resolving: *ajjatagge a-sapadānacārikaṃ paṭikkhipāmi, sapadānacārikaṃ samādiyāmi*.

Ko ānisaṃso sapadānacārike? The answer corresponds to B. II.33 from which the expressions like *avhānānabhīnandanā, candūpamatā* can be traced here. Upa. also adds many others.

Kiṃ nāma sapadānacārikaṃ?

Kathaṃ samādānaṃ?

Kathaṃ bhedo?

When a *bhikkhu* enters a village for alms, he starts from a house on the extreme border. If he goes from house to house, he fulfills this practice; but if he passes over one house and goes to another, he violates it.

1. Cf. SN. 40 *Amantanā hoti sahāya-majjhe, vāse thāne gamane cārikāya.*

5. Kathaṃ ekāsaniṃsaṃ samādiyati?

Ekāsaniṃsa means to be far from taking food at each meal at two or more different places. This is practised by good men and is something about which there cannot be any doubt (無疑).

Ko ānisaṃso ekāsaniṃse? The answer roughly corresponds to B.II.37, some expressions from which like *appābhadatā, appātankatā*.....*phāsu-vihāro* can be traced here.

Kathaṃ ekāsaniṃsassa samādānaṃ?

Ke pariyaṇṭā?

Kathaṃ bhedo?

Upa. speaks of the three *pariyaṇṭas, āsanapariyaṇṭa, udakapariyaṇṭa* and *bhojana-pariyaṇṭa* mentioned by B. in II.36. If he plans to sit twice for food, he violates *eka-bhojana* (一食) which with the exception of liquid medicines is commended by the Buddha. [Cf. B. II. 36, *Sace manussā*.....*sappimayāni āharanti, bhesajjamattam eva vaṭṭati.*]

6. *Kathaṃ bhojana-mattāññutā (受節量食) samādiyati?* II. 39 diff.
[Diff. from *pattapiṇḍikangāṃ* of B.II.39ff.]

If he eats and drinks without moderation, he increases his bodily sloth and heaviness, always has greed, and never feels satisfied in his stomach. He knows the disadvantages of this and further knows the advantage of moderation in food which he takes with this resolve: *ajjatagge loluppaṃ paṭikkhipitvā bhojana-mattāññutaṃ samādiyāmi*.

Ko ānisaṃso bhojana-mattāññutāya? [The answer differs from B.II.41.] II. 41 diff.

Moderation in food, not to allow the stomach to indulge in [desires for food]—for, eating too much increases diseases and gives no happiness—removes sloth (*thēnamiddha-panādānaṃ*) and is recommended by good people.

Kathaṃ samādānaṃ?

Kathaṃ bhedo?

When he takes his food and drink he must know how much he needs, and must not take more than an average standard. He must cut off lack of moderation. Otherwise, the practice of this *dhutanga* is violated.

7. *Kathaṃ khalupacchābhattikaṃ samādiyati?*

He cuts off all expectations and is far from *atirittabhojana*. He knows the disadvantages of this and also sees the advantages of a resolve like this: *ajjatagge atiritta-bhojanaṃ paṭikkhipāmi, khalu-pacchā-bhattikaṃ samādiyāmi*.

Ko ānisaṃso khalu-pacchā-bhattike?

The answer partly corresponds to B. II. 45, from which *pariyesanāya abhāvo* can be traced here.

Duvidhaṃ [khalu-pacchā-bhattikaṃ]:

aparicchinnāntaṃ (? 不節邊)—If he receives additional food or gets it by a separate apology he should not eat it again. [Does this correspond to B. II. 43: *pavāretvā puna bhojanaṃ kappiyaṃ karetvā na bhūñjitabbaṃ*?]

adhittāntaṃ (受持邊)—When he has taken twenty-one mouthfuls (*kabalas*) he should not take any more.

Kathaṃ samādānaṃ? When a mendicant is a *khalu-pacchābhattika*, he cuts off *atirittabhojana*; so, if he takes the latter, he violates the practice.

8. *Kathaṃ ārañṇikaṃ samādiyati?*

He sees the disadvantages of dwelling in a noisy place, where his mind comes into contact with five kinds of impurities (lit. dust 塵 *raja*) and produces *sankilpiṭṭhasukha*. If he lives in a noisy place, he is disturbed by the people coming and going. Further he sees the advantages in the practices of an *ārañṇika*, when he resolves: *ajjatagge gāmantavihāraṃ paṭikkhipāmi, ārañṇikaṃ samādiyāmi*.

Ko ārañṇassa paccanta? The answer roughly corresponds to B. II. 49: *pañcadhanusatikaṃ pacchimaṃ*.

Kathaṃ samādānaṃ? By giving up *gāma-majjhe vihāra*.

Kathaṃ bhedo? By resorting to *gāma-majjhe vihāra*.

9. *Kathaṃ rukkhāmūlikaṃ samādiyati?*

He abandons a covered place (*channaṃ*), does not accumulate or store up, removes *taghā* or *pariyesanā*, and knows their disadvantages. He also sees the advantages of a *rukkhamūlika* and resolves: *ajjatagge channaṃ paṭikkhipāmi, rukkhā-mūla-vihāraṃ samādiyāmi*.

Ko ānisaṃso rukkhāmūlike?

The answer corresponds to B. II. 58, some expressions from which like *senāsana-macchera-kammāratānaṃ abhāvo*, *devatāhi sahaṃvāsītā* can be found here.

Ke rukkhā sevitaṭṭā? Such trees should be used, that by day time, the shadows of the trees may reach the place occupied by him and such trees as would not shed leaves on his place when it is windy.

Ke rukkhā na sevitaṭṭā? One must keep away from dangerous, decayed trees, trees, hollow or eaten up by worms, or trees resorted to by demons or spirits. Cf. B. II. 56, where B. enlists different kinds of trees to be avoided wherein he mentions *cetiyarukkha*.

Kathaṃ samādānaṃ? By avoiding covered places.

Kathaṃ bhedo? If he stays in covered places, he breaks the practice.

10. *Kathaṃ abbhokāsikaṃ samādiyati?*

He does not like a place with a roof on, nor does he like to sit under a tree, nor does he like a place where things are stored up. He knows the disadvantages of these and further sees the advantages of an *abbhokāsika*. He thinks: *ajjatagge nivāsaṃ na sādīyāmi, paṭikkhipāmi, abbhokāsikaṃ samādiyāmi*.

Ko ānisaṃso abbhokāsikassa?

The answer partly corresponds to B. II. 62, some of the expressions from which like *thūna-middha-panūdānaṃ, migā viya, nissangātā* etc. can be traced here.

Kathaṃ samādānaṃ? By resolving: *channaṃ ca rukkhamaṇaṃ ca paṭikkhipāmi, abbhokāsikaṃ ca samādiyāmi*.

Kathaṃ bhedo? If he stays in a covered place, or under a tree, he violates the practice.

11. *Kathaṃ sosānikaṃ samādiyati?*

If he resorts very little to places other than *susāna*, then there is little *pamāda*, and he becomes afraid of evil (*pāpa*). He knows the disadvantages of resorting to places other than *susāna*, and the advantage of being a *sosānika*. He thinks: *ajjatagge na-susānaṃ paṭikkhipāmi, sosānikaṃ samādiyāmi*.

Ko ānisaṃso sosānikassa samādāne?

The answer to this roughly corresponds to B. II. 67, several expressions from which can be traced here. For instance, we have *maṇaṇa-satiyā paṭilābho, appamāda-vihāritā, kāmarāga-vinodanaṃ, amanussānaṃ garubhāvanīyatā*.

Kathaṃ sosaṇikaṃ samādinnaṃ hoti? Kattha vasitabbam?

When he goes to a cemetery, he must first note the places where there is constant crying, or constant smoke, or constant fire, and if he wants to stay in the cemetery, he must stay in places other than these.

Kathaṃ samācaritabbam? When a *bhikkhu* stays there, he must not build there any room, nor make any bed, nor should he stay in a place in the direction from which the wind blows, nor in a place against the current of the wind. [There are some details in this connection, which are not found in B.]

Kathaṃ samādānam? By abandoning places other than *susāna*.

Kathaṃ bhedo? By living in places other than *susāna*.

12. *Kathaṃ yathā-santhatikaṃ samādiyati?*

He rejoices not in what people are greedy for, and does not bother others so as to make people avoid him. He knows the defects of this kind of life and sees the advantages of a *yathā-santhatika*. [He resolves]: *ajjatagge senāsana-loluppaṃ paṭikkhipāmi, yathā-santhatikaṃ samādiyāmi*.

Ko ānisaṃso yathāsanthatike? [The answer differs considerably from B.II.71.] One seeks contentment about a dwelling-place, loves a solitary place, cuts off delight in the acceptance of many things, is highly respected by people and so on.

Kathaṃ samādānam? By removing greed for a dwelling place.

Kathaṃ bhedo? By resorting to a comfortable place.

13. *Kathaṃ nesajjikaṃ samādiyati?*

By knowing the disadvantages of drowsiness and sleep, and knowing the advantages of being a *nesajjika*. He thinks: *ajjatagge seyyaṃ paṭikkhipāmi, nesajjikaṃ samādiyāmi*.

Ko ānisaṃso nesajjike? [The answer differs from B.II.75.]

He cuts off sloth, removes bodily illness, is away from passionate contact, delights in diminishing sleep, has constant solitariness and quiet, and is able to produce *jhāna-visesa*.

Kathaṃ samādānam? By cutting off sleep.

Kathaṃ bhedo? If he sleeps, he would be violating the practice.

Now follows a small section on 方便 which purports to enumerate cases of convenience or emergency, when a certain laxity in the observance of these practices may be allowed; as for instance, he may take some extra pieces of cloth as towels, or for bandages of wounds; or, even if he has taken up the practice of a *sapadānacārika*, he should avoid elephants or horses that may be coming in his way. Seeing a *caṇḍāla*, he should cover his begging-bowl. 'Following one's *ācariya* or *upajjhāya*' is also mentioned as an occasion for exception. He may get up from the place where he is taking his food, when he sees his teacher coming or any guest-mendicants coming, although he has taken up the practice of taking food on one and the same seat only. [B. also has referred to such cases from time to time. See, for instance, II.31,35.]

Under these circumstances, even though these practices are violated, no sin of violation is attached. But no exception is allowed in the cases of a *bhojana-mattaññā* and a *khalupacchā-bhattika*. Also in the case of a *nesajjika*; although some say that, in this case, an exception may be allowed when a mendicant has to get up from his seat for clearing his nose. N.C.

Upa. next tells us how these dhutas can be condensed into just eight. *Khalupacchābhattikatā* includes *bhojana-mattaññā* and *ekāsānikatā*, while the practice of an *ārañnika* includes the practices of a *rukkha-mūlika*, *abbhokāsika* and *sosānika*. [It should be noted that the details regarding this as given by B. in II.87 are different.] Upa. supports this statement by a quotation from what he calls the *Abhidhamma*.

These eight can further be reduced to three: the practices of an *ārañnika*, *paṃsukūlika*, and *piṇḍapātika*.

Upa. discusses the following questions regarding the dhutas in general:

(i) *Kena vuttāni dhutangāni?*

Terasa dhutāni Bhagavatā vuttāni, Bhagavatā paññattāni. In continuation of this, Upa. says that we cannot call these dhutas *kusala*, or *akusala*, or *abyākata*. For it is possible for a person of evil disposition not to give up evil thought or evil desires and to produce *adhammas* and so it will be seen that the dhutangas may not be *kusala*. Now in Vis. II. 78, 79, B. combats the views of those who say (i) that the dhutangas can

II. 87
diff.

II. 78
combats
this view

II. 71
diff.

II. 75
diff.

be called *kusala*, *akusala* or *abyākata*; or (ii) that they are *kusalattikavinimmutta*. Upatissa's view seems to be identical with the latter, which, says Dhammapāla the Commentator, was the view of the adherents of the school of Abhayagiri. [*Abhayagirivāsike sandhāyāha. Te hi dhutangaṃ paññatti ti vadanti.*]¹

II. 83-84

(ii) *Dhutassa katividdhā dhammā?*

Dve dhammā: alobho ca amoho ca. This agrees with B. II. 83, 84. Upa. also gives the quotation from A. iii. 219 in a slightly varied form, while it is merely referred to by B.

(iii) *Rāgādicaritesu ko dhutaṃ sevati?*

Rāgacarito ca moha-carito ca. Upa. definitely says that the practice of dhutas is not helpful to a *dosa-carita*. It is positively harmful to him just as a hot drink is harmful to a man who is suffering from the illness of fever. But he also refers to an alternative view that the practices of an *āraññika* and *rukkha-mūlika* are appropriate for a *dosa-carita*, which B. also has mentioned in II. 86 as an alternative view: *āraññikanga-rukkha-mūlikaṃgaṇṇisevanā vā dosacaritassāpi sappāyā*.

N.C.

(iv) *Kaṭi dhutāni kāla-pariyantāni?*

The three dhutas, those of a *rukkha-mūlika*, *abbhokāsika* and *soṣānika*, are restricted to eight months. The Buddha has allowed a sheltered place for the time [of the rainy season] when a place of safety is required.

II. 81-82

(v) *Ko dhuto ca dhutavādo ca?* [Cf. B. II.81-82 where the explanations are quite different.]²

(a) *Dhuto ca dhuta-vādo ca: Arahā ca dhuta-samannāgato ca.*

(b) *Dhuto ca na dhuta-vādo ca: Arahā, dhutanga-samādānena pana na samannāgato.*

(c) *Na dhuto ca dhuta-vādo ca: sekho ca puthujjana ca dhutasamādānena samannāgato.*

1. See pp. 38-39 of my article 'Vimuttimaggā and the School of Abhayagirivihāra in Ceylon', printed in the Journal of the University of Bombay, Vol. V, part III, Nov. 1936, pp. 35-40.

2. On the subject-matter of this paragraph as well as of the chapter, also see my article 'Dhutāngas' in the Indian Historical Quarterly, March 1937, Vol. XIII, no. 1, pp. 44-51.

(d) *Na dhuto ca na dhuta-vādo ca: sekho ca puthujjano ca dhuta-samādānena na samannāgato.*¹

Dhutāni kiṃ-lakkhaṇāni, kiṃ-rasāni, kiṃ-paccupaṭṭhānāni?

Appicchatā-lakkhaṇāni, santuṭṭhi-rasāni, idamatthitā-paccupaṭṭhānāni.

Or else,

Nilloluppa-lakkhaṇāni, anādinava-rasāni,² aparihāni-paccupaṭṭhānāni.

Kāni ādi-majjha-pariyosānāni?

Samādānam ādi, paṭisevanā majjho, somanassam anto.

1. It will be noted that these explanations are simpler and more natural than those given by B. in II. 81-82.

2. Tib. supports *anādinava* (ཉེས་དྲིལ་མ་མེད་པ་)

CHAPTER IV

SAMĀDHI-PARICCHEDO

[Bk. 2.9a.5—2.14a.7; Tak. 406c.408a. Cf. Vis. III.1-25.]

When the *yogāvacara* with pure conduct has practised dhutas, he should cultivate *samādhī*.

Upa., as usual, sets up a number of questions which he answers and thus treats the subject. Here, however, he does not take up the questions in the same order. He changes the order in one place at least. All the questions except the last one, '*Kathaṃ samādhī uppadetabbo?*' are answered by him in this chapter. The last one is answered in subsequent chapters.

III. 3. 1. *Ko samādhī?* It is the concentration of the mind, already purified, on an object, so that it is not distracted. [Cf. B. III.3] Upa. gives another alternative definition supporting himself by a quotation from the Abhidhamma which is none but the definition of *samādhī* given in Vibh. 217, Dhs. §§ 11, 15, 24, 287, 570.

III. 4 diff. 2. *Kāni tassa lakkhaṇa-rasa-paccupatthāna-padaṭṭhānāni?* What Upa. says in this connection does not agree with B's. statement given in III.4.

3. *Ko puggalo samādahissati?* He who can hold his thoughts in a perfect, balanced state, like a man who keeps himself well-balanced while carrying the bowl of oil [Cf. S. v. 170 for this simile.], or like the four horses that pull the chariot with equal force.

N.C. 4. *Jhāna-vimokkha-samādhī-samāpattiṇaṃ kiṃ nānākaraṇaṃ?*

*Jhānaṃ ti paṭhamajjhānādeni cattāri jhānāni.
Vimokkho ti 'ajjhataṃ rūpasamāhā bahiddhā rūpāni
passati' ti ādayo aṭṭha vimokkhā.
Samādhī ti savitakka-savicārādayo tayo samādhayo.
Samāpatti ti nava anupubba-samāpattiyo.*

[This corresponds to the explanation of these terms in Vibh. 342, 343.]

Upa. also goes into the details of the interpretation of the word *jhāna*, the first interpretation of which corresponds to B's interpretation: *ārammaṇa-upanijjhānattā* in IV. 119.

5. *Kati ānisaṃsā?* *Cattāro*: [Cf. B. XI. 120-124, where we have five mentioned, the last of which *nīrodhānisaṃsā* is not mentioned here.]

(i) *Diṭṭhadhamma-sukkhavihāritā*. When a man attains *samādhī*, he finds delight and experiences *pabbajjāsukha*. Upa. also gives a quotation in which the Blessed One is speaking of the days he spent in the state of *samādhī*, while he was practising the *nigaṇṭha* practices, for seven days and nights.¹

(ii) *Vipassanāya sukhā kiriyā*. When a man's mind is free from *nīvaraṇas*, and when he has attained the pliability of mind by the training of *samādhī*, he can have a penetrative insight into the *khandhas*, *āyatanas*, *dhātus*, and so on.

(iii) *Abhiññā-sacchikiriya*. One can attain the five miraculous powers of *iddhividhā*, *dibbasota*, *paracittavijānaṇa*, *pubbenivāsānussati*, and *dibbacakkhu*. [See Chapter Nine, p. 86]

(iv) *Bhava-sampatti* [corresponding to *bhava-viseṣa* of B. XI.123]. The man who has attained *samādhī* does not fall back from it [Cf. *samādhimhā na parihāyati* in B. XI. 123], but does attain a fruit. He attains, if he does not become an *asekha*, *rūpārūpabhava-viseṣa*, as the Blessed One has said: *Paṭhamam jhānaṃ parittaṃ bhāvetvā Brahma-pārisajjattaṃ papuṇāti*.

6. *Kati dhammā samādhissa antarāyakarā?* *Aṭṭha dhammā*: *Kāmacchando, byāpādo, thīna-middhaṃ, uddhaccaṃ, vicikicchā, avijjā, pīti-sukkhavirahitattā, sabbe ca pāpakā dhammā*. N.C.

7. *Kati dhammā samādhissa hetu?* *Aṭṭha dhammā*³: *sa-upanissayatā* (是因), *pabbajjā* (出), *pahānaṃ* N.C.

1. Is this a correct representation? Cf. M. i. 94 (Sutta no. 14), where the Buddha is represented as saying to the Nigaṇṭhas that he could live in a state of *samādhī* even for seven days.

2. 無喜樂. The meaning is not quite clear.

3. I am not sure about the accuracy of the eight dhammas given here, as the sense is likely to change with a different punctuation.

4. Cf. Jā i. 14, where among the eight requirements given for the successful accomplishment of one's desire, are mentioned *hetu*..... *pabbajjā* etc.

XI. 120-24 mentions five

(離, *nīvaraṇāṇaṃ*), *adosa, vijjā, avikkhepo, sabbe kusalā dhammā cittaḥhippamodakā, sabbe kusalā dhammā dhamma-nāṇasamuppādakā ca.*

8. Kati samādhissa sambhārā? Sattavidhā:

Aneka-vihitaṃ silaṃ, santuṭṭhitā, indriyesu gutta-dvārata, bhojano mattaññutā, rattiyā paṭhame majjhime pacchime yāme amidhkatā,¹ niccaṃ sati-sampajaññaṃ, paviveka-vihāro ca.

9. Katividho samādhī?

(i) *Duvidho*: [Cf. B. III. 7 which differs considerably.]

(a) *Lokuttaro*: *ariya-phalena samādhigato.*

Lokiyo: *seso;*

Ayaṃ lokiyo samādhī sāsavo, saṃyojaniyo, ganthaniyo,.....sankilesiko;² vutta-vipariyāyena lokuttaro.

(b) *Micchā samādhī*: *akusala-cittekaggatā; pahātabbo vā [samādhī].*

Sammā samādhī: *kusala-cittekaggatā; bhāvetabbo vā [samādhī].*

(c) *Upacāra-samādhī*: *tassa tassa jhānassa pubbabhāge [pavatto].*

Apparā-samādhī: *gotrabhū-anantarā. [B. III. 6 says: parikammānantarā.]³*

(ii) Tividho:

(a) *Savitakka-savicāro*: *paṭhamāṇ jhānaṃ.* } Corresponds to B. III. 12.
Avitakka-paritta-vicāro: *duṭṭiyajjhānaṃ.*
Avitakka-avicāro: *sesajjhānāni.*

(b) *Pitīyā saha uppanno*: *paṭhamajjhānaṃ ca duṭṭiyajjhānaṃ ca.* } Corresponds to B. III. 12.
Sukheṇa saha uppanno: *tatiyajjhānaṃ.*
Upekkhāya saha uppanno: *catutthajjhānaṃ.*

(c) *Kusalo*: *Ariyamaggo; sekhehi ca puthujjanehi ca N.C.*
bhāvito rūpāvacara-arūpāvacara-samādhī ca.
Vipāko: *Ariyaphalaṃ; sekhehi ca puthujjanehi ca*
uppādītā rūpārūpāvacarā dhātū ca.
Kiriya: *Asekheṇa samāpanno rūpārūpāvacara-samādhī. [See foot-note 2 on the next page.]*

(iii) Catubbidho:

(a) *Kāmāvacaro*: *tena tena āciṇṇo samāpatthi-ācāro.*

Rūpāvacaro: *cattāri jhānāni.*

Arūpāvacaro: *cattāro arūpāvacarā samādhayo, kusalamavipākā ca.*

Apariyāpanno: *cattāro maggā ca cattāri phalāni ca.*

(b) *Dukkha paṭipadā dandhabhiñṇā*
Dukkha paṭipadā khippābhiñṇā
Sukha paṭipadā dandhabhiñṇā
Sukha paṭipadā khippābhiñṇā

The explanation generally agrees¹ with that of B. in III. 14-19.

III. 14-19
g.a.

(c) *Paritto samādhī parittārammaṇo*

Paritto samādhī appamāṇa-rammaṇo

Appamāṇo samādhī parittārammaṇo

Appamāṇo samādhī appamāṇa-rammaṇo

The explanation is quite different from that given in B. III. 20.

III. 20.
explanation
diff.

(d) *Chanda-samādhī*

Viriya-samādhī

Citta-samādhī

Vimamsā-samādhī

Agrees with B. III. 24.

III. 24

(e) *Atthi samādhī Buddhhehi samādhigato, na sāvakehi: Mahākaruṇā samādhī, Yamaka-pāṭihāriya-samādhī² ca.*

N.C.

Atthi samādhī sāvakehi samādhigato, na Buddhhehi: sekaphala-samādhī.

1. In Pāli books this is generally referred to as *jāgariyānuyoga*.

2. See Dhs. § 584.

3. See B. IV. 74, XXI. 130, 134, 135 from which it appears that the words *parikamma, upacāra, anuloma* and *gotrabhū* did not signify much distinction.

1. Cf. Mvy. 1245-48 where the Chinese characters are entirely different from those given in our Chinese Text.

2. Also see p. 80. The *āṇas* of these two names are also given in Vim. Bk. 6. 14. 5-6, Ps. i. 3 and explained in Ps. i. pp. 125-26.

Atthi samādhi sāvakehi samadhigato, Buddhhehi ca:
nava anupubba-samādhī, asekha-phala-samādhī ca.
Atthi samādhi neva Buddhhehi samadhigato na
sāvakehi ca: Asaññi-samādhī.¹

N.C.

- (f) Atthi samādhi uppādāya, na nirodhāya: kāmāvacare
kusalo akusalo samādhī.

Atthi samādhi nirodhāya na uppādāya: catu-ariya-
magga-samādhī.

Atthi samādhi uppādāya ceva nirodhāya ca: sekha-
putthujjanānaṃ rūpārūpāvacara-kusala-samādhī.

Atthi samādhi neva uppādāya na nirodhāya ca:
sabba-phala-samādhayo, kiriya-samādhī² ca.

III. 21

- (g) Paṭhamāṃ jhānaṃ
Dutiyaṃ jhānaṃ
Tatiyaṃ jhānaṃ
Catutthaṃ jhānaṃ

} Agrees with B. III. 21.

- (iv) Pañcaviḍho:

III. 25

- (a) Referring to the five trances, i. e. one more added to the four just mentioned above. This corresponds to B. III. 25. Upa. further discusses this fivefold division and says that this division is made with reference to the two kinds of men who have mastered the first jhāna—one to whom only vitakka appears as gross, another to whom both vitakka and vicāra appear as gross.

N.C.

- (b) Pañcanga-samāpatti: [See pañcangika sammāsamādhī in Vbh. 334, VbhCm. 420-21; Ps. i. 48, PsCm. i. 125-26; D. iii. 277, DCm. iii. 1059; A. iii. 25-27, ACm. iii. 235.]

Pīti-pharaṇatā (滿)³: paṭhame jhāne dutiye jhāne ca.
Sukha-pharaṇatā: tisu jhānesu.

Ceto-pharaṇatā: paracittaññe.

Āloka-pharaṇatā: dībbacakkhu-abhiññāya.

Paccavekkhaṇa-saññā (想): tamhā tamhā samādhī-
mā vutthitassa paccavekkhaṇa-ññe. [Is 想 used for

相 which would correspond to nimitta of the Pali texts? Such confusion of characters with similar sounds is not rarely met with in the Vimuttimaggā.]

- (c) Pañcañāpika-sammāsamādhī: [See Vbh. 334, VbhCm. 420-21]

Ayaṃ samādhī paccuppannasukho ceva āyatiṃ ca N.C.
sukhavipāko ti paccattaṃ yeva ñāṇam uppajjati.

Ayaṃ samādhī ariyo nīrāmiso ti...

Ayaṃ samādhī sappaññehi [more akin to the reading of the VbhCm: mahāpurisa-sevito] paṭisevito ti...

Ayaṃ samādhī santo paṇito paṭipassaddhiladdho ekodibhāvādhigato... [some more expressions are added which seem to be repeating what has been already said and others which do not agree with the readings of Vibhanga and its Commentary but they seem to suggest that this samādhī does not vanquish birth, death or egoism.]

Imaṃ samādhim sato va samāpajjoti, [imasmā samādhimhā] sato va utthahati ti paccattaṃ yeva ñāṇam uppajjati.

Further, one has to properly understand the kammaṭṭhāna. He should understand whether the ārammaṇa is hīna, majjhima or paṇīta.

Thus one should know that there are many kinds of samādhis, but that all of them are included under four.

1. See p. 55; Mvy. 1987; also see p. 53 for asaṇṇi gods.

2. Cf. Kiriya-jhāna, Vibhanga, pp. 268, 281, 282.

3. The Chinese character 滿 is used both for pāripūri as well as pharaṇatā. See Mvy. 4304, 6334, and 6491.

CHAPTER V

KALYĀṆA-MITTA-PARIYESANA

[Bk. 2.14a.8—2.19.3 (end of Bk.2); Tak. 408a-409b.
Cf. Vis. III.61-73.]

Upa. takes up the last of the questions (No. 10) set up by him in the last chapter: *Kathaṃ samādhī uppādetabbo?*

The beginner in the practice of meditation (*ādikammika*), wishing to produce *jhāna-samādhī*, should seek the best *kalyāṇa-mitta*. For, he would become his guide, friend and relative taking every possible care of him. If he does not find such a friend, he becomes like an elephant without a goad, wandering alone, without anybody to direct, wherever it pleases him. This *kalyāṇamitta* is compared by Upa. to a skilful cart-driver, helmsman, doctor, father, mother or a teacher.

Who is *parama-kalyāṇa-mitta*? One should search for a man who is well-versed in the Sutta, Abhidhamma and Vinaya, well-versed in understanding different kinds of *kamma* (? 業), who has attained the *kusala-jhāna-abhiññā* and who has an insight into the Four Truths.

If he does not find such a man, he should take recourse to one who is endowed with the seven qualities which are exactly the same as are mentioned in the following stanza of B.III.61:¹

*Piyo garu bhāvanīyo vattā ca vacanakkhamo
gambhīraṇ ca kathaṃ kattā no ca'ttāhāne nivesaye.*

Upa. comments on all the seven qualities mentioned here. While commenting on the last phrase: *no ca'ttāhāne nivesaye*, Upa. mentions *kula*, *ñāti*, *āvāsa*, *kamma*, *gaṇa* and *gantha* as the *aṭṭhānas* which should be avoided. [These are only six of the ten *pañibodhas* mentioned by B. in III.29.] Such a man he should seek.

Now comes the next question as to how he should seek such a man.

Kathaṃ pariyesitabbo? If he knows that such and such a person living in such and such a place has the necessary

qualifications and is highly respected, and if he be a *jhānā-cariya*, he should go to him. If he does not personally know of such a person, he should make inquiries with others about such a man, his country, his residence, his *jhānā-cariya*, and so on, and then go to him and express his wish.

The text goes on giving various details as to how he should behave while he is waiting upon his teacher. In this connection, there is one sentence which gives a very appropriate simile to express the behavior of this man while he is living with his teacher. 'He should not have any feelings of contempt, but, on the contrary, like a newly-married bride going to wait upon her father-in-law, and mother-in-law, should have *hiri* and *ottappa* and should receive instructions.'

If he sees a teacher of the Vinaya or of the Abhidhamma, or of the dhutas, he should try to learn things about them from him. If he sees a *jhānā-cariya* coming, and even if he be younger than himself, he should take his begging-bowl and clothes from his hand [as a mark of respect for him], and wait upon him. As soon as he finds a suitable opportunity, he should express his intention to him. He should abide by the instruction given to him.

The chapter closes with a number of *gāthās* attributed to the Buddha, summarising what one should avoid and what one should practise.¹

III. 61
id.

1. Though the subject-matter in this chapter and in B. III. 61-73 is the same, still there is a wide divergence in the method of handling the subject.

CHAPTER VI

CARIYĀ-PARICCHEDO

[Bk. 3.1.4-3.6.9; Tak. 409b-411a. Cf. Vis. III.74-102.]

The *ācariya* observing the behavior of his pupil for several days should prescribe a *kammaṭṭhāna* suitable to his disposition [*cariyā* 行]

There are fourteen kinds of *cariyā*:

- | | |
|--|--|
| 1. <i>Rāga-cariyā</i> | [B. in III. 74 refers to the fourteen <i>cariyās</i> but accepts only six, corresponding to the first six of these.] |
| 2. <i>Dosa-cariyā</i> | |
| 3. <i>Moha-cariyā</i> | |
| 4. <i>Saddhā-cariyā</i> | |
| 5. <i>Buddhi-cariyā</i> | |
| 6. <i>Vitakka-cariyā</i> | |
| 7. <i>Rāga-dosa-cariyā</i> | |
| 8. <i>Rāga-moha-cariyā</i> | |
| 9. <i>Dosa-moha-cariyā</i> | |
| 10. <i>Sama-bhāga-cariyā</i> ¹ (等分行): <i>rāga, dosa,</i>
and <i>moha</i> taken equally together. | |
| 11. <i>Saddhā-buddhi-cariyā</i> | |
| 12. <i>Saddhā-vitakka-cariyā</i> | |
| 13. <i>Buddhi-vitakka-cariyā</i> | |
| 14. <i>Sama-bhāga-cariyā</i> (等分行); <i>saddhā,</i>
<i>buddhi,</i> and <i>vitakka</i> taken equally
together. | |

Further, several other cases may be made through *taṇhā, diṭṭhi*² and *māna*³ [cf. B.III. 78] but they may not be considered as quite distinct in meaning. From these fourteen *cariyās*, we get fourteen classes of men such as *rāga-carita, dosa-carita* and so on.

These fourteen can be reduced to seven. Nos. 1 and 4 can become one and the same. So also, Nos. 2 and 5, 3 and 6, 7 and 11, 8 and 12, 9 and 13, and 10 and 14.

1. Cf. *samānāgacariṭa* of Peṭ. VII. p. 157 (Bur. ed. p. 190); also 'Tattha rāga-dosa-moha-samabhāgacaritaṭṭha puggalassa viśesabhāgiyaṃ jhānaṃ hoti' in Peṭ. VII. p. 162 (Bur. ed. p. 192).

2. Cf. *Sphuṭārthābhīdharmaśāstra* (Bibl. Buddhica XXI) p. 55, (comment on I. 26) where we have a list of twelve kinds of people possessing different *cariyās* including these two.

Why is it so? The reasons given are in substantial agreement with those given by B. in Vis. III. 75-77, and many of the sentences from those paragraphs can be traced here word for word.

Of these seven classes of men, nos. 1, 2 and 7 have *khippā paṭipadā*, while nos. 3, 8 and 9, and the class made of nos. 10 and 14 have *dandhā paṭipadā*. These seven classes can further be reduced to three, *rāga-carita, dosa-carita* and *moha-carita*, in so far as their *mūla-kilesa* (本煩惱) is concerned.

The following questions about these *cariyās* are set up and answered:

(i) *Etā tisso cariyā kinnidānā? The answer is* [Cf. III. 79-82.]:

(a) *Pubbācīṇṇa-nidānā: pubbe kira iṭṭhappayoga-subbakammabahuḷo.....* (almost word for word the same as in B. III.80.)

(b) *Dhātu-nidānā: The same as B. III.81, the first half of which refers to dhātus.*

(c) *Dosa-nidānā: (κ) semhādhiko rāgacarito, pittādhiko dosa-carito, vātādhiko moha-carito. Or, it is said: (β) semhādhiko moha-carito, vātādhiko rāga-carito.*

[In Vis. III.81, B. refers to a view which corresponds to this view, except that he points out in III. 82, that according to this view, only *rāga* and *moha* are explained, while in this text, we find the mention of all the three, *rāga, dosa* and *moha*. He also points out that the two (κ and β) exactly opposite views about the *rāga-carita* and *moha-carita* make the position of those who hold this view untenable. B. ascribes this view to 'Ekacce' which Dhammapāla in his comment explains as follows: 'Ekacce' ti Upatissattheram sandhāya āha. Tena hi Vimuttimagge tathā vuttam', (p. 113 Burmese edition.⁴)]

(ii) *Kathaṃ ca jānitaṭṭham ayaṃ puggalo rāgacarito, ayaṃ dosacarito, ayaṃ moha-carito ti?*

The answer is that all these things can be known in seven ways:

(a) *Ārammaṇato* (以事). This substantially agrees with *dassanādito* of B. III. 94.

1. Of P. G. Munḍyne Piṭaka Press 1909; but Zabu Meit Swe Press ed. (1913) p. 105; Sinhalese edition p. 96.

III. 95
diff.

- (b) *Kilesato*. This corresponds to *dharmappavattito* of B. III. 95; but the names of the dhammas ascribed to each of the three classes of men do not always agree. Upa. mentions only five evil dhammas for each of these three classes of men, while B. mentions several dhammas for each of the six classes he accepts.
- (c) *Gamanato*. This substantially agrees with B. III. 88, excepting the quotation from the Commentary on the *Māgandiya-sutta* to which there is nothing corresponding in this text.
- (d) *Civara-pāpuraṇato*. This gives only a general description of the nature of clothes liked by each of these three kinds of men.
- (e) *Bhojanato*. Substantially agrees with B. III. 93.
- (f) *Kiccato*. Substantially agrees with B. III. 91.
- (g) *Seyyādito*. Substantially agrees with B. III. 91 and a part of *iriyāpathato* in III. 88.

(iii) *Kathaṃ cīvaram pārupati, bhojanam bhuñjati, katham assa senāsanaṃ, gocaro, iriyāpatho ca?* The answer follows serially:

- (a) *Civara-samādhānaṃ*. This corresponds to the passage regarding *nivāsana-pāpuraṇa* and *ārammaṇa* in B. III. 97-101.
- (b) *Bhojanāhāra*. This roughly corresponds to the remarks on *yāgubhatta-khajjaka* in B. III. 97, 100.
- (c) *Senāsana*. This corresponds to the remarks on *senāsana* in B. III. 97, 99. It is interesting to note a remark of Upa. that a *mohacarita* should stay in the vicinity of his *ācariya*.
- (d) *Gocara*. This roughly corresponds to the remarks on *bhikkhācāramagga* and *bhikkhācāro-gāma* in B. III. 97-100. There is another interesting remark made by Upa. that a *rāgacarita* should go into the village facing the sun, a *dosacarita* with his back towards the sun, and a *mohacarita* any way he pleases.
- (e) *Iriyāpatha*. Upa. tells us what different postures are resorted to by the three classes of men. He mentions that a *dosacarita* is given more to sitting and lying, while the *mohacarita* to walking.

B. III.
97-100

Upa. adds *pakiṇṇakakathā*.

A *rāgacarita* believes in agreeable objects, a *dosacarita* in N.C. disagreeable ones, and a *mohacarita* sees nothing in which he can believe. A *rāgacarita* is like a slave, a *dosacarita* like a master, and a *mohacarita* like poison. A *rāgacarita* loves colour (*vaṇṇa*), a *dosacarita* loves finding fault, and a *mohacarita* loves idleness.¹

1. This chapter on the whole reveals a remarkably close agreement between Vis. and Vim., perhaps because as B. has said in III. 96, both of them are following the same *ācariya-mata* [kevalam ācariya-matānūsārena vuttaṃ]. There are several passages which are found word for word in both the texts.

CHAPTER VII

KAMMATTHANA-PARICCHEDO

[Bk. 3.6.10—3.11a-2; Tak. 4.11a-4.12b. Cf. Vis. III.105-121.]

III. 105
enumerates
forty
kam-
matthānas.

Having observed the *cariyā* of his pupil, the *ācariya* should prescribe the thirty-eight kammatthānas and also instruct him in two [more], as would befit his *cariyā*. Which are the thirty-eight kammatthānas?

- 1-10 *Dasa kasiṇā: paṭhavī, āpo, tejo, vāyo, nīla, pīta, lohita, odāta, ākāśāyatana and viññāṇāyatana*.¹
- 11-20 *Dasa asubhā: uddhumātaka, vinīlaka, vipubbaka, vicchiddaka, vikkhāyitaka, vikkhittaka, hatavikkhittaka, lohita, pūlavaka, and atṭhika*.
- 21-30 *Dasa anussatiyo: Buddhānussati, dhammānussati, saṅghānussati, sīlānussati, āgānussati, devatānussati, maraṇasati, kāyagatāsati, ānāpānasati, and upasamānussati*.
- 31-34 *Cattāri appamāṇa-cittāni* [or, *catasso appamāṇā*, corresponding to B's. *brahmavihārā*]: *mettā, karuṇā, muditā and upekkhā*.
- 35 *Catudhātuvavatthānaṃ*
- 36 *Āhāre paṭikkūlasaṇṇā*
- 37 *Ākiṇcaṇṇāyatanaṃ*
- 38 *Nevaśaṇṇā-nāśaṇṇāyatanaṃ*

[Mark the change in the order from that in Vis. III.105, according to which the order of these kammatthānas after no. 34, would be 9, 10, 37, 38, 36, 35 of those given in this list, while *āloka-kasiṇa* and *paricchinākāsa-kasiṇa* are given by B. as the last two of the kasiṇas.]

1. Upa. does not include in this list *āloka-kasiṇa* and *paricchinākāsa-kasiṇa*, given by B., although it is clear that he knew these two. He includes them in the other two mentioned above. Besides, when he comes to the detailed treatment of these kammatthānas he does mention these two and gives a detailed treatment of them. See pp. 58, 59. It is, however, clear that there was a classification, even in the old Pali texts, of thirty-

One should know these thirty-eight kammatthānas well in the following *nine* ways [B. mentions ten ways, of which the first *sankhātānidhesato* may as well be said to have been given in the enumeration above.]

- (i) *Jhānato*. This corresponds to *upacārappanāvahato* and *jhānappabhedato* of B. III.106-107, but differs in this that Upa. adds a class of *catukka-pañcakajjhāna* to which he ascribes the first eight kasiṇas and *ānāpānasati*, adds a class of *āruppas* to which he ascribes nos. 9, 10, 37, 38 of the list given above, and that he ascribes only *upekkhā* (of the *appamaññās*) to the *catuk-kajjhānika* class.

- (ii) *Samatikkamato*:

III. 108
diff.

- (a) *Rūpasamatikkama*: excepting the *āruppa* kasiṇas (nos. 9 and 10 from the above list) in the remaining eight kasiṇas only; in the remaining thirty there is no *rūpasamatikkama*.
- (b) *Ārammaṇa-samatikkama* is seen in the three kammatthānas only, the two *āruppakasiṇas* and in the *ākiṇcaṇṇāyatana*; not in the remaining thirty-five.
- (c) *Saññā-vedanā-samatikkama* in no. 38 only, and not in the remaining.

[B. mentions in III. 108: *Dve samatikkamā: angasamatikkamo ca ārammaṇasamatikkamo ca*].

- (iii) *Vaḍḍhanato*. This corresponds to *vaḍḍhanāvāḍḍhanato* of B. III.109-116, but there is an important difference. According to Upa. the *nimitta* of the ten kasiṇas and the four *appamāṇacittāni* should be developed and the remaining should not be developed. B. is vehemently against developing the *nimitta* of the *brahmavihāras* which correspond to the four *appamāṇacittas*. [See B. III.113-114].

III. 109-16.
B. combats
this view.

eight kammatthānas. See Dhs. para 203, *Aṭṭhasālīnī* pp. 158, 168, 187. B. himself refers to it in Vis. VI. 56 in these words: *Pāḷiyaṃ hi vibhata-āṭṭhatimsārammaṇesu evaripaṃ bheravārammaṇaṃ nāma natthi*. The last two of the kasiṇas as mentioned in this list are found in M. ii. 14-15, Ps. i. 6, and Abhk. VIII. 36a; also *Netti* p. 89. See *McM.* ii. 236: *āṭṭhatimsārammaṇesu cittaruciyaṃ kammatthānaṃ gahetvā*. Also cf. *McM.* i. 195; ii. 358.

III. 120
diff.

- (iv) *Paccayato*. This corresponds to B. III. 120 which goes into more details than this text. Nine kammatthānas, the first eight kasiṇas and the *paricchināka-kasiṇa*,¹ become the *paccaya* of the abhiññānas and the remaining thirty do not become. Excluding the last no. 38, the remaining thirty-seven become the *paccaya* of *vipassanā*. *Nevasaññānā-saññāyatana* does not become. [B. does not agree with this view.²]

III. 117
diff.

(v) *Ārammaṇato*:

- (a) *Paṭibhāgārammaṇāni*—twenty-one: excluding *viññānakasiṇa*, the remaining nine kasiṇas, the ten asubhas, *ānāpānasati* and *kāyagatāssati*. [According to B. they are twenty-two, and he inserts the ten kasiṇas according to his enumeration.]
- (b) *Sabhāvadhammārammaṇāni*—twelve: *viññānakasiṇa*, *nevasaññānā-saññāyatana*, and the ten which bring about jhānupacāras.³
- (c) *Paṭibhāgārammaṇāni sabhāvadhammaṇāni ti vā na vattabbāni*—five: the four *appamāṇacittāni* and *ākiñcaññāyatana*. [B. has six adding *ākāsānañcāyatana*.]

There seems to be a long digression here giving the sixteen kinds of ārammaṇas and the allocation of the different kammatthānas to each of these ārammaṇas. [cf. B. XIII. 105 where twelve ārammaṇas are mentioned based upon the four triads of them given in Dhs. p. 2.]

N.C.

- (vi) *Viśesato* (爲勝). Upa. tells us here the special distinctive character of some of these kammatthānas. For instance, the *appamāṇa* cittas have their special character in that they are faultless, or that *catudhātuvavatthāna* is called *paññāvisesa* because it discerns the emptiness (*suññatā*) of things.

1. Apparently from the two additional kammatthānas.

2. Also Cf. B. XVII. 75.

3. These seem to correspond to B.'s eight anussatis (excluding *ānāpāna* and *kāyagatā* from the ten) and *āhāre paṭikkūla-saññā* and *catudhātuvavatthāna*. See B. III. 106.

- (vii) *Bhūmito*. This substantially agrees with B. III. 118, except that this text uses the word *rūpaloka* instead of *brahmaloka*, and that it does not have any sentence corresponding to *manussesu sabhāni pi pavattanti*.
- (viii) *Gahayato*. Agrees with B. III. 119, except that Upa. includes *kāyagatāssati* under *sutena*.
- (ix) *Rāgacaritādito*. [N. C. for the first half.]

A *rāga-carita* should not practise the four *appamāṇa* cittas, because they are the *subhanimitta*. For a *rāgacarita*, *subhasaññā* is not proper, just as fatty or oily things are not good for a man who has a preponderance of phlegm (*semha*) in his humors. A *dosacarita* should not practise the ten asubhas because they are not suitable to him, just as a hot drink is not suitable to a man who has a preponderance of bile (*pitta*) in his humors. A *mohacarita* whose understanding is not developed may not allow himself to practise any *kammatthāna*, because he does not know the proper means (*upāyā* 方便). If he does not know the proper means, his efforts are fruitless. He would be like a man who rides an elephant without a goad.

N.O.

A *rāgacarita* should practise asubhasaññas and *kāyagatāssati* which are, so to say, proper antidotes against *rāga*. A *dosacarita* should practise the four *appamāṇa* cittas which are an antidote for *dosa*, or should practise the *vanna-kasiṇas*, because they are agreeable to his mind. [For this and the remaining part under this heading, see B. III. 121.] A *saddhācarita* should practise the six *satitthānāni* beginning with *Buddhānussati*, because *saddhā* makes one settled or steady [定]. A *buddhicarita* should practise *catudhātuvavatthāna*, *āhāre paṭikkūlassaññā*, *marāpasati* and *upasaṃnussati* because they are profound. And, further, a *buddhicarita* has no obstacle in any *kammatthāna*. A *vitakkacarita* should practise *ānāpānasati*, because it cuts off *vitakkas*. A *mohacarita* should, with faith, ask about and hear about the *Dhamma*, have reverence for it and should live with his teacher and develop his own understanding.

III. 121

Out of these thirty-eight kammaṭṭhānas, one may practise, when one likes, *maṇasati* and *catudhātuvavatthāna*, which are the best.

The chapter concludes with the following paragraph to which there does not appear to be anything corresponding in B.

N.C.

A *rāgacarita* with a dull intellect (*mudindriya*) should practise asubhānupassanās, while he who is endowed with a sharp intellect should practise satīṭṭhānas, and thus remove *rāga*. A *dosacarita* with a dull intellect should practise the four *appamāṇa* cittas, while one with a sharp intellect should develop his insight and thus remove *dosa*. A *mohacarita* with no intellect (*anindriya*) should not practise any kammaṭṭhāna, while one with an average intellect should develop *ānāpānasati* for removing *vitakka*. [cf. B. III. 121: *mohacaritassa vitakka-caritassa ca ekaṃ ānāpānasatikammaṭṭhānam eva*.]

III. 121

CHAPTER VIII

行門¹

[KAMMA-DVĀRA (?)]

PART ONE

[1-10 KASĪṆĀ]

[Bk. 4. 1. 4—4. 20. 10 (end of the Bk. 4); Tak. 411b-417c. Cf. Vis. IV. 21-138]

1. PĀṬHAVI-KASĪṆĀ.

Upa. as usual sets up a number of questions which he answers one after another. He explains the meaning of the word *pāṭhavi-kasīṇa* and tells us about its *lakkhana*, *rasa*, *padatṭhāna* and *ānisamsas*, which last agree very slightly with those mentioned in B. V. 28.

He goes on to discuss the two kinds of *pāṭhavi*, natural and artificial (*akata* and *kata* of B. IV. 22). The former (*akata*) is not good for a *yogāvacara* because the *paṭibhāga-nimitta* will not be produced from it. The latter is of four different colours white, black², red and of dawn-colour (*aruṇa-vanna* 明色). Of these one should choose that of the dawn-colour, for if he chooses other colours, it would mean he is practising *vannakasiṇa*.

IV. 22

A man who has already had practice in jhānas will soon have *paṭibhāganimitta*. But a new man should make a *maṇḍala*, circular, four-sided or three-sided, in a quiet place, a place of worship, a store-house or under a tree. That place should neither be too dark, nor have too much light. It should be away from non-human beings (*amanussa* 非人). This *maṇḍala* may either be on a piece of cloth, or on a board of wood or on a partition-wall. Upa. here remarks, that although it may be

B. does not speak of these shapes.

1. Prof. Nagai translates 行門 as 'basis of action'. Apparently this seems to be used in the same sense as *kammaṭṭhāna* (行處) It is, however, difficult to see why Upa. uses the former Chinese expression for the latter used in the preceding chapter.

2. B. has the word *pīṭa*, yellow (IV. 24).

permissible to have the different kinds of *maṇḍala*, circular and so on, or on a piece of cloth and so on, still former teachers consider a circular one, and that too on the earth, as the best. He also goes into some more details as to how he should take a compass and make a circle and then prepare a *maṇḍala* out of wet earth. It should be of the size of a winnowing-basket or a water-bowl (*suppamattaṃ vā sarāvamattaṃ vā*) as B. quotes in IV. 22 from some old source.

Kathaṃ paṭhavīdhammo¹ (?) bhāvetabbo?

If a man wishes to practise upon the *paṭhavī-kaṣiṇa*, he must first reflect upon the disadvantages of worldly pleasures (*kāmesu ādinava*) and the advantages of *nekkhamma* (出離). To show the disadvantages of worldly pleasures Upa. gives a number of similes, taken from Majjhima 22nd sutta, which B. merely indicates by saying: *appaśādā kāmā ti ādinā nayena*. [B. IV. 27.]

Upa. interprets the word *nekkhamma* in two ways: first, it means to leave home and then to practise *kusala*; or it means to be away from the desires of sense. He also shows in a detailed manner the contrast between *kāma* and *nekkhamma*.

When the *yogāvacara* has seen the disadvantages of worldly pleasures and the advantages of *nekkhamma*, he should see what he should do and what he should not do. He should be moderate in food, remove idleness, take a seat after washing his hands and feet, and reflect upon the Enlightenment of the Buddha, upon the Dhamma and the Sangha. He should place his seat (*āsana* 坐具) at a distance equal to the length of a yoke (*yuga* 軛²) from the *maṇḍala*, sit cross-legged with his body erect, and mindfulness alert, and look at the *maṇḍala* with his eyes half open.

In three ways he takes the *nimitta*:

- (i) *Samena ummālanena*. [This corresponds to B. IV. 28 and substantially agrees with it.]

1. 地法.

2. See Mvy. 5639; also B. IV. 26, *kaṣiṇamaṇḍalato aḍḍhateyya-hatthantare paḍese*.

- (ii) *Upāyehi*. Upa. gives four kinds of *upāyas* or means N.C. to reflect properly so as to produce the *nimitta*. If the *nimitta* is disappearing he thinks that there is something wrong with himself. If he sees only a small *nimitta* or sees only half of the *maṇḍala*, he should see the *maṇḍala* complete and without any deficiency. When he thus sees it, he may then remain indifferent.

- (iii) *Vikkhepappahāmena*. By keeping his mind free from any distraction in four ways. He should not allow the balance of his mind to be disturbed by over-strenuous work, or by excessive elation of the mind, nor should he allow his mind to sink into lethargy or depression. [Cf. B. IV. 66-72, where B. illustrates this idea with various similes. Upa. gives none of them.] IV. 66-72. diff.

Upa. then speaks of the two kinds of *nimittas*, *uggaha-nimitta* and *paṭibhāga-nimitta*. The former is a kind of *saññā* that arises out of the *maṇḍala* and the latter arises out of the former. While explaining the word *nimitta*, Upa. says that the *paṭibhāga-nimitta* is merely an image of thought (*saññā-paṭibimba*). IV. 30-31

The *yogāvacara* should guard the *nimitta* in three ways:

- (i) *akusalappahānena*, (ii) *kusalabhāvanāyā*, and (iii) *niccāsevanāyā*. He explains these terms. [Explanation of (i) and (ii) seems to correspond to a few details given in B. IV. 35-41. P.^a. IV. 35-41.]

Ko jhānūpacāro? Kā appaṇā? Kiṃ tesamā nānakaraṇaṃ?

Upa. goes into far more details than B. He gives several similes to show the distinction between the two, in addition to the simile given by B. in IV. 33 of a young child (*daharakumāra*) to whom the *upacārajjhāna* is compared. IV. 33

When one has attained *upacāra* or *appaṇā*, one may develop the *kaṣiṇa* gradually, inch by inch, until it is spread over the whole earth. [This portion agrees in thought, though not in expressions, with B. IV. 126-27.] IV. 126-127

When the *yogāvacara* has attained *upacāra* and is not able to produce *appaṇā*, he should try to produce it by these two means:

IV. 42-65

(i) By the practice of the ten ways and means that would help him to reach the *appaṇā*. [These ten are the same ten ways mentioned and explained by B. in IV. 42, and IV. 43-65, respectively, with this slight difference that Upa. adds one, *anassādatā* after *cittaṃ niggaṇhāti* and puts *asamāhita-puggala-parivajjanato* and *samāhita-puggala-sevanato* into one. Thus he has the same number ten.]

N.C.

(ii) By a strong resolve (以受持). When he has understood the ten dhammas mentioned just above, he enters a solitary place, knows his *nimitta* thoroughly, attains mastery over what he has already attained. His mind feels joy, is at ease, and with a firm resolution is freed from kilesas. It accomplishes one *dhamma-rasa*.

With this special distinction his mind gets the means for the *appaṇā* and in no long time he reaches it.

He attains the first *jhāna* which is described in almost the same words as those in B. IV. 79:

IV. 79

Vivico' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savićāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasam-pajja viharati.

This is the advantage of the *paṭhavī-kasīna*.

Upa. comments on this whole passage and his comment is much more elaborate as he goes into many more details than B.

He gives the various kinds of vivekas, and while explaining the word *kāma* gives the two divisions of *vatthu-kāma* and *kilesa-kāma* which he explains in general agreement with B., but he differs considerably in details. In this connection, Upa. refers to a book called 三藏 (lit. three boxes, three piṭakas) from which he gives a quotation which purports to say: *Alobhasa pāripūriyā kāmehi viveko sampajjati, adosassa.....amohassa pāripūriyā akusalehi dhammehi viveko sampajjati.*¹

IV. 89-90

While explaining the distinction between *vitakka* and *vicāra*, Upa. gives several similes in addition to those of *ghaṇṭābhīghāta* and *ghaṇṭānurava*, *paṭkhaṇṭhikhepa* and *paribbhamana*,

1. See Peṭakopadesa, VIIth Chapter, p. 157 (printed Burmese edition p. 191): *Tattha, alobhasa pāripūriyā vivitto hoti kāmehi, tattha adosassa pāripūriyā, amohassa pāripūriyā ca vivitto hoti pāpakehi akusalehi dhammehi.....*

given by B. in IV. 89-90. Upa. here again quotes 三藏 which purports to show that *vitakka* is the first application of the mind to the object of its thought, like seeing a person from a distance but not being able to recognize whether it is a man or woman.¹ Upa. also adds another interesting simile, among several others, in which he compares *vitakka* to a strong man muttering a *sutta* to himself, while *vicāra* is like pondering over the meaning of the *sutta*. At the close of his remarks on this subject, Upa. says that *vitakka* is equivalent to *nirutti-paṭisambhida*, and *paṭibhāna-paṭisambhida*, while *vicāra* is equivalent to *attha-paṭisambhida* and *dhamma-paṭisambhida*.²

N.C.

While explaining the word *pīti*, in addition to the fivefold classification given by B. in IV. 94—the explanation of which, however, as given by Upa. is not the same as that of B.—Upa. gives another sixfold division as follows:

IV. 94

- (i) *Kāmato jātā*, (ii) *saddhāya jātā*, (iii) *akukkuccato jātā*, (iv) *vivekato jātā*, (v) *samādhito jātā*, and lastly (vi) *bojjhāngato jātā*. Similarly, while explaining the word *sukha*, he gives five kinds of *sukha*:
- (i) *Hetu-sukha*, (ii) *sambhāra-sukha*, (iii) *viveka-sukha*, (iv) *nirupakkilesa-sukha*, and finally (v) *vedanā-sukha*.

N.C.

N.C.

While explaining the distinction between *pīti* and *sukha*, Upa. goes into many more points of distinction than those given by B. but in general purport his explanation agrees with that given by B. in IV. 100.

Upa. further continues the description of the first trance: *Pañcangavippakāṇaṃ, pañcangasamannāgataṃ, tividhakaḷyā-*

IV. 79

1. See Peṭakopadesa, VIIth Chapter, p. 158, (Burmese edition, p. 191): *Tattha paṭhamābhiniṇṇāto vitakko, paṭiladdhassa vicāraṇaṃ vicāro; yathā puriso dāroto purisaṃ passoti āgacchantaṃ na ca tāva jānāti 'itthi ti vā puriso' ti vā; yadāhu paṭilabhāti 'itthi ti vā puriso' ti vā, evaṃ-vaṇṇo ti vā, evaṃ-saṇṭhāno ti vā, ime vitakkayanto uttari upaparikkhanti (? ti): 'kim kko ayaṃ sīlavā udāhu dussilo, adḍho vā duggato' ti vā; evaṃ vicāro vitakke appeti.*

2. See Peṭakopadesa, VIIth Chapter, p. 158 (p. 191 of the Burmese printed edition): *Yathā ḍaliko humhiko (tuṇhiko, according to the printed edition) sajjhāyaṃ karoti evaṃ vitakko, yathā taṃ yeva anupassati evaṃ vicāro.....Niruttipāṭisambhidaṃ ca paṭibhānapāṭisambhidaṃ ca vitakko, dhammapāṭisambhidaṃ ca atthapaṭisambhidaṃ ca vicāro.*

ṇaṃ, dasalakkaṇasampannaṃ, pañcaviṣati-guṇābhīyuttaṃ. [Cf. B. IV. 79, where B. has nothing corresponding to the last adjective.]

While explaining the word *pañcangavipphāṇaṃ* he enumerates the five *nīvaraṇas* and while explaining the word *middha*, Upa. goes into a discussion which shows the attitude of the school of Upa. with regard to *middha*¹, which is entirely opposed to the attitude of B. and his school to the same *nīvaraṇa*.

Upa. gives three kinds of *middha*: *āhāraja*, *utuja*, and *cittaja*, of which only the last he considers as *nīvaraṇa*, while the other two are possible even in an Arhat.² To support his view, he gives the authoritative statement of Anuruddha, who is reported to have said that fifty-five years had elapsed since he had destroyed the *āsavas* and attained a state where there was no *middha* produced from *citta*, but it was only twenty-five years since he had destroyed *middha* produced from *āhāra* and *utu*.³ Upa. further says that although *middha* is a *rūpadhamma*, it is still a *cetasika upakkilesa*, because *rūpa* is something that defiles the mind. Although *middha* is a *kāyika dhamma* and *thīna* a *cetasika dhamma*, they are considered as one *nīvaraṇa* because they have the same *ārammaṇa* and the same *lakkaṇa* in that they are identical with fatigue and exhaustion.

Upa. gives four kinds of *vicikicchā*. He also discusses the point as to why the *nīvaraṇas* are just five.

While commenting on the expression *pañcangasamannā-gataṃ*, he gives the five angas, *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*. Just as we cannot have a cart without its different parts, or an army without its sub-divisions⁴, so also we cannot have a *jhāna* without these angas. They are five because these five include all others, and because they are just the opposite of

the *nīvaraṇas* which are only five. In this connection Upa. gives another quotation from 三藏, which exactly corresponds to the quotation from Peṭaka given by B. in IV.86. It is word for word the same: *Samādhī¹ kāmaccandassa paṭipakkho, pīti byāpādassa, vitakko thīnamiddhassa, sukkaṃ uddhaccakukkuccassa, vicāro vicikicchāya*. IV. 86 quotation from Peṭaka.

Commenting on *tivīdha-kalyāṇa*, Upa. gives three kinds of *kalyāṇas*, *ādi-kalyāṇa*, *majjhe-kalyāṇa*, and *pariyosāna-kalyāṇa* and about them he further remarks: IV. 111-113

- (i) *Paṭipadāvisuddhi ādi*—explained as *sasambhāriko up-cāro*. IV. 113-114 refers to this.
- (ii) *Upekkhānubrahāṇā majjhe*—explained as *appaṇā*.
- (iii) *Sampahaṃsaṇā pariyosānaṃ*—explained as *paccavekkhaṇā*.²

In his comment on *dasalakkaṇa-sampannaṃ*, Upa. gives the same *lakkaṇas* as in the quotations from Ps. i. 167-168, given in B.IV. 111-113, except that Upa. uses *vivekapaṭipannaṃ* instead of *samathapaṭipannaṃ* in B.IV. 112. While commenting on *pañcaviṣatiguṇābhīyuttaṃ* he gives the following twenty-five *guṇas*: IV. 111-113

Vitakka, *vicāra*, *pīti*, *sukha*, *ekaggatā*; *saddhā*, *satī*, *virīya*, *saṃādhi*, *paññā*; *ādi*, *majjha*, *anta*; *sankhepa-sangaha* (攸攝), *bhāvanā*, *viveka*, *nissaya*, *sangaha* (攝受), *anunaya* (? 從); *vipassanā*; *sevanā*, *balā*, *vimutti*, *visuddhi*, and *paramaviśuddha-yoga-siddhi-vihāra* (? 最勝清淨修成住). N.C.

To show the nature of this trance that it is a *dībbavīhāra*, surpassing the human, produced from *viveka* and abiding in *pīti* and *sukha*, Upa. gives a quotation from M.i.276 in which the Buddha is represented to have given the following simile: N.C.

Seyyathā pi, bhikkhave, dakkho nahāpako vā nahāpakante-vāsi vā...vivekajena pītisukkena apphūtaṃ hoti.

Upa. also gives the application of the simile to the *yogāvacara* and his trance. He further says that this trance is of three N.C.

1. Lit. *ekaggatā* (一心) is used for *saṃādhi*. I have not yet been able to trace this quotation in the Peṭakopadesa. Also see DhsCm. 165.

2. This passage is very important to determine the relation between the Vim. and the Vis. as exactly this very interpretation, word for word, of these three terms is referred to by B. and he ascribed the same to *eke* (IV. 114). Dhamapāla in his comment on the word *eke* explains that the reference is to *Abhaya-gīrivāsīno*. [Burmese edition, p. 159]

1. See below pp. 95, 123; also DhsCm. p. 340.

2. See Peṭakopadesa VIIth Chapter, p. 180, (Burmese printed edition p. 201): *Atthi pana Arahato kāyākesamiddhaṃ ca okkamati, na ca taṃ nīvaraṇaṃ; tassa thīnamiddhaṃ nīvaraṇaṃ ti na ekamēna*. Also cf. Miln. 253.

3. Cf. Theragāthā, stanza 904:

*Pañcapaññāsa vassāni yato nesojjiko ahaṃ
pañcaviṣati vassāni yato middhaṃ samūhataṃ.*

4. See B. IV. 107; XVIII. 28. Abhk. viii. 7-8; Miln. 26-28: *Samanta-pāsādikā* i. 146.

kinds, *paritta*, *majjhima* and *paṇṇā*. He who cultivates the first of these is born, at the end of his life, among the gods who may be in the circle of *Brahmā*,¹ and his life-period there is limited to one third of a *kappa*. One who cultivates the second of these is born among *Brahma* gods, where the life-period is limited to one half of a *kappa*. If one cultivates the last of these, then one is born among the *Mahābrahmas*, where the life-period is one *kappa*.²

The advantage of being born among the *Brahmā*-gods is of four kinds:

- (i) *Hānabhāgiya*: like a man of dull faculties (*mudin-driya*) who is careless. Upa. also gives other alternative explanations of this and discusses why one falls from the position once attained.
- (ii) *Thūtibhāgiya*: like a man of dull faculties, who becomes careful and contemplates upon the *Dhamma*.
- (iii) *Viśabhāgiya*: like a man of keen faculties (*tiṅkhin-driya*) who is careful and can attain the second trance when he likes.
- (iv) *Nibbedhabhāgiya*: like a man of keen faculties, who is careful and attains when he likes *vipassanā*, pursues thoughts of *nibbidā* and *virāga*.

CHAPTER VIII

行門

[KAMMA-DVĀRA (?)]

PART TWO

[Bk.5.1.4-5.23.8; (end of Bk. five). Tak. 418a-424a. Cf. Vis. IV.139-V.26.]

The *yogāvacara* wishing to enter the second trance thinks of the disadvantages of the first trance and the advantages of the second. But he has first to attain mastery over the first trance. For, if he has not mastered the first trance, not only will he not be able to enter the second trance, but he will fall back even from the first. To illustrate this, Upa. like B. (IV. 130), gives the famous simile of *pabbateyyā gāvī*,¹ the mountain-cow, and shows its application also.

IV. 130

When the *yogāvacara* has thus attained mastery² over the first trance, he tries for the second, thinking of *vitakka* and *vicāra* as gross, and in no long time he attains the second trance. Upa., like B., follows Vibhanga 245, in the description of the second trance: *Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīṭisukhaṃ dutiyaṃ jhānaṃ*.

IV. 139

Upa.'s comment on the words in this passage does not always agree with that of B. in its details, although in general spirit it agrees.

The description of the second trance is further continued: *duvanga-vippahānaṃ, duvanga(?)samannāgataṃ,³ tividhakalyāṇaṃ, dasalakkaṇa-sampannaṃ, tevisati-guṇābhiyuttaṃ*.

IV. 149
s.d.

1. A. iv. 418-19.

2. Upa. does not mention the five kinds given by B. in IV. 131-137.

3. I fail to see why we have here the mention of two angas only. Vbh. 258 mentions four, *sampasāda*, *pīṭi*, *sukha*, and *cittassa ekaggatā*. See also Abhk. VIII. 7-8 which gives the same four angas in the second trance. Even Upa. himself mentions elsewhere (5.2.10) four as the number of angas for this trance. Peṭakopadesa VII. 155, VII. 206 (Burmese printed ed. pp. 130, 213) also mentions these four angas.

1. This seems to be the equivalent of *Brahma-pārisajjas*. See Abhs. p. 22, Chap. V. para. 6.

2. Cf. Abhs. p. 22, Chap. V. para. 6, where we find an exactly similar statement.

Upa. does not explain the words in this passage. There is nothing in B. corresponding to the word *tevisati-guṇābhīyuttam*. This second trance is further illustrated by the following simile from M.i. 276-77.

N.C.

Seyyathā pi, bhikkhave, udakarahado ubbhīdodako etc. The passage here omits some details of expressions. Here also the application of the simile follows. This trance also is of three kinds, *paritta*, *majjhima*, *paṇṭa*, leading respectively to birth among the *Paritābhā*, *Appamānābhā* and *Ābhassarā* gods, where the life-period is limited to *two*, *four* and *eight* kappas respectively.¹

Later after acquiring mastery over the second trance, the *yogāvacara* proceeds to the third trance. It is described as follows:

IV. 153
id.

Pitīyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhāṇ ca kāyena paṭisaṃvedeti, yaṃ tam ariyā ācikkhanti, upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ.

IV. 166
s.d.

In his comment on this passage, Upa. gives eight kinds of *upekkhā* while B. gives ten kinds (IV. 156), but later (IV. 167) B. explains that *sankhāra-upekkhā* and *tatramajjhātūpekkhā* are included in some of the rest and so are not quite distinct. Upa. gives another three-fold classification also. Upa. also discusses the points raised by B. in IV. 171, 173 as to why *upekkhā* and *sati-sampajāna* are not mentioned in the lower trances although they are there. We also find here the simile of *dhenupaka vaccha* given by B. in IV. 174.

Simile
from
IV. 174

Diff.

Upa.'s comment on *sukhāṇ ca kāyena.....sukha-vihārī* is much different, although we can trace a passage that corresponds to the quotation from Vbh. 259, given in B. IV. 176. Upa. further continues the description of the third trance:

Ekangavippahānaṃ, pañcanga-samannāgataṃ,² tividha-kalyāṇaṃ, dāsa-lakkhaṇa-sampannaṃ, dvāvisatiguṇasampayuttaṃ.

N.C.

This trance is illustrated by the simile from M. i. 277: *Seyyathā pi, bhikkhave, uppaliniyaṃ vā paduminiyaṃ vā.....*

apphuṭaṃ hoti. The application of this simile also is given. This trance is described further as of three kinds, *paritta*, *majjhima* and *paṇṭa*, leading respectively to the birth among the *Parittasubha*, *Appamānasubha* and *Subhakiṇha* gods, where the life-period is respectively limited to *sixteen*, *thirty-two* and *sixty-four* kappas.¹

Having mastered the third trance, the *yogāvacara* proceeds to the fourth trance which is described in the same words as given by B. in IV. 183:

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassa-domanassānaṃ atthāngamā adukkhamasukhaṃ upekkhā-satipārisudhiṃ catutthaṃ jhānaṃ.

Upa.'s comment on this passage generally agrees with that of B. in IV. 184-190, but does not here go into the distinction IV. 184-190 between *upacāra* and *appanā* as he has already given that kind of distinction before.² We also find here the quotations from S.v. 213-215, and from Vbh. 261, given by B. in IV. 186 and in IV. 194 respectively.

Upa. further continues the description of the trance: *ekanga-vippahānaṃ, tivānga-samannāgataṃ,³ tividha-kalyāṇaṃ, dasa-lakkhaṇa-sampannaṃ, dvāvisatiguṇa-sampayuttaṃ*. [B. has nothing corresponding to the last adjective and instead of *tivānga-samannāgataṃ* he gives *duvānga-samannāgataṃ*.]

This trance is further illustrated by the simile from M. i. 277-78: *Seyyathā pi, bhikkhave, puriso odātena vatthena sasīsaṃ pārupito nisīno assa, nassa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa, evameva.....* etc.

An ordinary man (*puthujjāna*) is born among the *Vehapphala* gods. If his mind experiences *nibbāna*, he is born among the *asaññī* gods where the life-period is limited to *fifty* kappas.⁴ N.C. If he is a *samaṇa*, he is born either among the *Vehapphala*

1. The life-periods mentioned here agree with those given in Abhs. p. 22-23 par. 6.

2. See p. 45 above.

3. See Vbh. 261 where the fourth trance is explained as *upekkhā*, *sati* and *cittassa ekagattā*; also cf. *Peṭakopadesa* VI. 155 (Burmese printed ed. p. 190) which mentions *four* angas i.e., *adukkhamasukhā vedanā* in addition to the three given in Vibhanga.

4. Cf. Abhs. p. 23, Chap. V, para 6, where the life-period of these gods is given as 500 kappas.

1. This idea corresponds to that expressed in Abhs. pp. 22-25, Chap. V. par. 6.

2. Cf. Vim. 5.7a. 4-5; see Vbh., 260 which gives the five angas as *upekkhā*, *sati*, *sampajāna*, *sukha*, and *cittassa ekagattā*; also *Peṭakopadesa* VI. 155, 206 (Burmese printed ed. pp. 190, 213).

gods, or in one of the five planes of the Pure Abodes (*Suddhāvāsa-bhūmi*).¹

Upa. raises a question as to why in this trance there are no distinct grades of *phala* and *bhūmi*, as we had in the third trance. He answers that in the third trance, a coarser or a finer state is attained on account of coarser or finer *angas*, and so there could be had some distinct grades of *phala* and *bhūmi*; but in the fourth trance, all the *angas* are fine and so there can not be any such distinguishing grades.

AKĀSĀNĀNCĀYATANA-SAMĀDHI.²

As described in the preceding trances, the *yogāvacara* sees the disadvantages of the last trance (i. e. the fourth trance in this case), as well as of material form (*rūpa*), and sees the advantages of the Meditation of Space (*ākāsa-samāpatti*) and considers this last as *santa* and *vimokkha*. Upa. gives the disadvantages of *rūpa* in words which correspond to the first half of the passage quoted in Vis. X. 1. The disadvantages of the fourth trance are described in words which also correspond to those used by B. in X. 5.

The *yogāvacara* first induces the fourth trance on the *paṭhavi-kasiṇa*, and then breaking³ through the *paṭhavi-nimitta* he attains the *ākāsānāncāyatanā-samādhī*.

This attainment is described in the same words from Vbh. 245 as are quoted by B. in X. 12:

Sabbaso rūpasaññānaṃ samatikkamā, paṭigha-saññānaṃ atthangamā, nānatta-saññānaṃ amanasikarā, ananto ākāso ti ākāsānāncāyatanāṃ upasampajja viharati.

The comment on this passage generally agrees with that of B. except in the case of the words *rūpasaññā* and *ākāsa*. In the former case, Upa. agrees with Vbh. 261, and in the latter, he comes closer to Dh. para. 638.⁴

In the explanation of *paṭigha-saññā* and *nānatta-saññā* also, Upa. follows Vibhanga 261. The points raised by B. in X. 15,

1. See p. 120 below.

2. Upa. immediately after the *rūpāvacara* trance proceeds to the *arūppas*, which are treated by B. in the Xth chapter.

3. B. X. 7: *kasiṇaṃ uggāhetento*.

4. Dh. § 638: *yo ākāso, ākāsaṃ aghaṃ, aghaṃ aghagataṃ, vivaro vivaragataṃ, asamphuṭṭhaṃ catūhi mahābhūtehi, idaṃ taṃ rūpaṃ ākāśadhātu.*

18, 19, are also referred to by Upa. While illustrating the undisturbed condition of what Upa. calls *asaññā samādhī*, Upa. includes the name of Uddaka Rāmaputta also, along with that of [Alāra] Kālāma, whom five hundred carts passed by and still they neither saw them, nor heard any sound of the carts passing by. B. mentions this incident of only Alāra Kālāma. We also find, in the explanation of the word *ākāsānāncāyatanā*, the illustration, as B. gives in X. 24, of *devānaṃ devāyatanāṃ*.

This *samādhī* is further described as *tivanga-samānāgataṃ*, N.O. *tivīdha-kalyāṇaṃ, dasalakkhaṇa-sampannaṃ, bāvisatigunābhiguttam* to which there is nothing corresponding in B. As a reward for this trance, one is born among the *ākāsānāncāyatanāpaga* gods where the life-period is limited to 2000 kappas.¹

VINĀṆĀNCĀYATANA-SAMĀDHI.

The *yogāvacara* sees the disadvantages of the *ākāsānāncāyatanā-samādhī* and sees the advantages of the *vināṇāncāyatanā-samādhī*, and in no long time goes from the lower to the higher *samādhī*, which is described in the same words from Vibhanga as are quoted in Vis. X. 27:

Sabbaso ākāsānāncāyatanāṃ samatikkamma anantaṃ X. 27
vināṇaṃ ti vināṇāncāyatanāṃ upasampajja viharati.

The comment on this passage agrees in general with that of B. except in the case of *ākāsānāncāyatanāṃ samatikkamma* which is disposed off by Upa. in one sentence. Here also the illustration of *devānaṃ devāyatanāṃ* *iva* as given by B. in X. 31 is found. Simile from X. 31

As a reward for this concentration, one is born among the *vināṇāncāyatanāpaga* gods, where the life-period is limited to 4000 kappas.² N.O.

AKIṆCAṆĀYATANA-SAMĀDHI.

Seeing the disadvantages of *vināṇāncāyatanā-samādhī*, the *yogāvacara* proceeds to the next higher *akiṇcaññāyatanā-samādhī*, which is described as in the passage from Vbh. 245, quoted by B. in X. 36:

Sabbaso vināṇāncāyatanāṃ samatikkamma natthi kiñcē X. 36
ti akiṇcaññāyatanāṃ upasampajja viharati.

1. Abhs. p. 23 gives 20,000 kappas as the life-period of these gods.

2. Abhs. p. 23, gives 40,000 kappas.

N.C.

In his explanation of *ākiñcaññāyatana*, Upa. gives a passage corresponding to the quotation from Vbh. 262, given by B. in X. 38. This *samādhi* also is further described as: *tivanga-samannāgataṃ, tividha-kalyāṇaṃ, dasalakkhaṇa-sampannaṃ, bāvisatigūḍhābhīyuttaṃ*.

As a reward for its attainment, one is born among the *ākiñcaññāyatana* gods, where the life-period is limited to 6000 kappas.¹

NEVASANNĀSANNĀYATANA-SAMĀDHI.

The *yogāvacara* proceeds to the next higher *nevasaññānāsaññāyatana-samādhi*, which is described in words that correspond to the quotation from M. ii. 231 given by B. in X. 40:

Saññā rogo saññā gaṇḍo.....etc.

Like B., Upa. comments on the passage quoted from Vibhanga, in Vis. X. 42.

N.C.

This *samādhi* also is further described as: *tivanga-samannāgataṃ, tividha-kalyāṇaṃ, dasalakkhaṇa-sampannaṃ, bāvisatigūḍhābhīyuttaṃ*.

As a reward for its attainment, one is born among the *nevasaññānāsaññāyatana* gods, where the life-period is limited to 84,000 kappas.²

PAKINNAKAKATHA

General remarks on this topic are made under the following heads:

- (i) *Saddanirodha*. A man who enters the first trance cuts off speech, enters the fourth trance and then gradually cuts off breathing in, and breathing out, sound and smell. Here we meet with a sentence: *jhānaṃ samāpannassa saddo kaṇṭako*, which closely corresponds to B.'s *paṭhamāṃ jhānaṃ samāpannassa saddo kaṇṭako ti vutto Bhagavatā* in X. 19.
- (ii) *Vipallāsasaññā*.³ He knows the *paṭhavi-saññā* and knows its characteristics and so has no *vipallāsasaññā*.

1. Cf. Abhs. p. 23, which gives 60,000 kappas as the life-period here.

2. Here Abhs. p. 23 agrees.

3. *Upatissa* here disposes off the question that may be raised as to why there is no *viparīta saññā* when the *yogāvacara* forms *paṭhavi-saññā* about things for which there cannot inherently be any *paṭhavi-saññā*. (*Paṭhavi-kasiṇaṃ samāpunno a-paṭhavi-saññāya paṭhavi-saññaṃ karoti. Evaṃ sati kathaṃ viparīta-saññā na hoti?*). His argument, however, is not quite clear.

(iii) *Vuṭṭhānaṃ*. Five causes are mentioned for emerging out of *samādhi*. But if he has entered upon an *arūpāvacara samādhi*, he does not emerge from it for any reason of the multiplicity of objects, for this *samādhi* is *āneṇja-vihāra*. If he has entered upon *nirodha-samāpatti*, or upon *phalasamāpatti*, he emerges only as he had previously determined. No other cause can affect him.

(iv) *Samatikkama* [See B. III. 108]¹:

- (a) *anga-samatikkama*, as when one passes from one *rūpāvacara* trance to another. III. 108.
- (b) *ārammaṇa-samatikkama*, as when one passes from *rūpāvacara samādhi* to *arūpāvacara samādhi*, or from one *arūpāvacara samādhi* to another.

(v) *Upacāra*. The *upacāra* of all kinds of *samādhis* has five angas.

(vi) *Vitakka*. *Dutiya*jjhānādi-gotrābhū-anantaraṃ avitak-kamavicāraṃ.

(vii) *Vedanā*. *Catutthijjhānādi-gotrābhū-anantaraṃ upek-khāya uppādo*.

(viii) *Vicikicchā*. If he has not cut off hindrances, *kāmac-chanda* and the rest, he is like one who is afraid of a snake on a tree.

(xi) *Abhabbā samādhissa uppādanāya*. Four² kinds of people cannot attain any *samādhi*. [Does this correspond very roughly to Vis. V. 40-41?].

V. 40-41
r.a.

Paṭhavi-kasiṇaṃ nīṭṭhitaṃ.

2-4. APO-KASIṆA, TEJO-KASIṆA, VAYO-KASIṆA.

Upa. gives the *lakkhaṇa*, *rasa*, etc. in three different sections, one for each of these three kasiṇas. Upa. agrees generally with B.'s remarks on the preparation of the *kasiṇa*. [Cf. B. V. 3, 5, 6.] He also agrees with B. in saying that a beginner should not practise on natural sheets of water such as ponds, lakes, rivers, ocean, but should practise on water in a bowl or basin, placed in a quiet, solitary place, neither too dark nor having too much light. Upa.'s remarks about the two-fold *nimittagaṇa*

V. 9

1. See p. 39 above.

2. Upa. does not enumerate which these four are.

[*diṭṭhavasena vā phutṭhavasena vā*] of *vāyo-kasiṇa* generally agree with B's. remarks in V. 9-10. Upa. also mentions in the section on *vāyo-kasiṇa* a sugar-cane, a bamboo-grove, or a place where rank, wild grass grows, which comes closer to *ucchagga*, *vālagga* quoted from the Aṭṭhakathās by B. in V. 9.

5-8. NILA-KASIṆA, PITA-KASIṆA, LOHITA-KASIṆA,
ODATA-KASIṆA.

V. 12-20

Upa. here also gives the *lakkhana*, *rasa*, etc. The treatment of all these *kasiṇas* is the same except that the flowers, or pieces of cloth, or the colour used are those that correspond to these names. Here also we find the mention of a *maṇḍala* that is circular, quadrilateral or triangular.¹ A beginner should not try to take *nimitta* from natural things, but he should contemplate upon *kasiṇas* that are artificially made from flowers of the colour suitable to each of these *kasiṇas*. The advantages of these *kasiṇas* as given by Upa. substantially correspond to those mentioned by B. in V. 32-35.

Āloka-kasiṇa.

[It is rather strange to find here, the treatment of the *āloka-kasiṇa* as well as that of the next (9b), '*ākāsa* not without *rūpa*,' although Upa. does not include them in the list of the thirty-eight *kammaṭṭhānas*. It is probably these that he had in his mind when he referred to the two extra ones.²]

V. 21-23

The treatment of this *kasiṇa* also is the same as given in the last four, except that the artificial *kasiṇa* mentioned here is different from that given in Vis. V. 22. Here Upa. says that the *yogāvacara* should sit by the wall of the eastern or western direction, should fill a bowl of water and keep it in a place where the sun shines. From this water where the sun is shining, light will be reflected on the wall. On this [reflected light] he should meditate.

V. 22 diff.

1. See pp. 43-44.

2. See p. 38; Cf. B. V. 21-26.

CHAPTER VIII

行門

[KAMMA-DVĀRA (?)]

PART THREE

[Bk. 6.1.4.—6.21.6 (end of Bk. 6); Tak. 424a—429c. Vis. V. 24-26, Chaps. VI & VII.]

9. *Ākāsa-kasiṇa*.

Upa. gives here also *lakkhana*, *rasa*, etc. He gives this *kasiṇa* as of two kinds:

No such division.

(a) *ākāsa* which is without *rūpa*. [It is this that is no. 9 of the *kasiṇas* according to Upa.]

(b) *ākāsa* not without *rūpa*, as the space in the hollow of a well.¹ [Apparently corresponding to *paricchinnā-kāsa-kasiṇa* of B.V. 24-26.]

The treatment of the natural or artificial *kasiṇas* roughly agrees with that given by B. in V. 24-25.

10. VINNĀNA-KASIṆA.

This is *viññāyākāsa*.

[No details are given of this *kasiṇa*.]

PAKIṆṆAKAKATHA.

[The *pakiṇṇakakathā* as given by Upa. has nothing in common with that given by B. in V. 28-42.]

V. 28-42
q.d.

When the *yogāvacara* has attained mastery over one *nimitta*, he pursues the remaining if he likes. He may attain the four trances in succession. The four *vannakasiṇas* are the best because they accomplish the *vimokkhas* and because they enable one to reach *abhibhāyatanas* (除入). Of these, the *odātakasiṇa* is the best, because it creates light. [With this compare B. XVII. 95 where he says: *imesu ca pana tisū āloka-kasiṇam eva seṭṭhataṃ*].

1. Taisho ed. 井.

When the mind has attained mastery over the eight *kaṣiṇas* and eight *samādhis*, gradually, the *appanā* appears.

Upa. gives in this passage several details of acrobatic feats, as it were, in the use of *kaṣiṇas* and various trances attained with their help, such as going up from the first trance to the *nevasañ-ñānāsaññāyatana*, back from the same to the first, or from the first to the third, then back to the second, and again forward to the fourth, and so on, up to the *nevasaññānāsaññāyatana*. There are several such details. [With this should be compared B. XIII. 1-7. There also we find such acrobatic feats some of which agree with those given by Upa.]

[11-20 ASUBHANI.]

11. UDDHUMĀTAKA.

Upa. gives as usual the *lakkhana*, *rasa*, etc. He gives nine *ānisamsas* of the *uddhumātaka-saññā*:

- (i) *ajjhatta-kāyagatāsatiyā paṭilābho*.
- (ii) *aniccasaññāya paṭilābho*.
- (iii) *marāṇa-saññāya paṭilābho*.
- (iv) *nibbidā-bahulo*.
- (v) *kāma-vikkhambhanam*.
- (vi) *rūpamadappahānam*.
- (vii) *arogamadappahānam*.
- (viii) *sugati-parāyaṇatā*.
- (ix) *amata-parāyaṇatā*.

Katham tassa nimittam gaṇhāti?

A beginner should go alone, without any one else as his companion, as described in detail in the quotation from some older source, given in B.VI.19-22.

[It is remarkable to find the whole of this long passage ascribed by B. to the *Aṭṭhakathās* (*Aṭṭhakathāsu vuttene vidhinā*, VI.18) given here by Upa. One should be surprised to find such close similarity in thought and words and one cannot attribute it to a mere accident.]

Upa. also comments on this passage and his comment generally agrees with that of B., except in that on the words *lingato*, *samantato* and except that he says *dasavidhena nimittaggāho* instead of *ekādasavidhena nimittaggāho* of B.VI.58.

In his comment on the word *lingato*, Upa. says that the *yogāvacara* may note whether the bloated body is that of a man or woman, or of one who is old or young, or whether it is long or short, and so on, although later he says [6.Sa.10] that a beginner with many *kilesas* should not take a *nimitta* from an object that is disagreeable (*vi-sabhāga*), which he explains as 'a woman's body to a man'. [Cf. B.VI.42=*purisassa itthi-sariraṇi*.]

The comment on *samantato* differs entirely from that of B. in VI. 49.

Upa. has only ten ways because he takes *ninnato* and *thalato* together and not separately as B. does [VI.47-48.] Besides, Upa. comments on several other expressions of this passage on which B. does not comment.

In this section Upa. treats the subject-matter covered in B.VI.50-68 and VI.86-87. Upa. also raises the point discussed by B. in VI.86, as to why only the first trance is possible on the *asubhas* and his answer is essentially the same as given by B. in VI. 86-87. We do not, however, find the simile of a boat rendered stable by an *aritta*, given by B. in VI. 86 to illustrate his explanation. Upa. also does not go into the details of the whole subject as B. does.

12. VINILAKA

The treatment of these *asubhas* is brief and almost similar. Upa. gives as usual the *lakkhana*, *rasa*, etc. The *ānisamsas* of all are the same as those of the *uddhumātaka*. Even the mode of taking *nimitta* is the same except in *vicchiddaka* and *vikkhittaka*, where it roughly agrees with what B. says in VI.72,74. The explanation of these names of the *asubhas* is much different from that of B. in VI. 1-10 and VI, 70-74. The quotation from D.ii.296 alluded to by B. in VI. 78 is given here in detail. About the last *asubha*, *aṭṭhika*, Upa. like B. [VI. 80] says that the *kammattāna* is successful even if there is one bone, as when there is a skeleton of bones, for an object of meditation.

13. VIPUBBAKA

14. VICCHIDDKA

15. VIKKHAYITAKA

16. VIKKHITTAKA

17. HATAVIKKHIT-TAKA

18. LOHITAKA

19. PUḬUVAKA

20. AṬṬHIKA

VI. 86-87
s.a.

VI. 70-80

PAKINNAKAKATHA

A beginner with many kilesas should not take *nimitta* from an object that is disagreeable (*vi-sabbhāga*), which is explained as 'a woman's body to a man'. Upa. raises the question as to why the asubhas are just ten, neither more nor less. In his answer, among other things, he says: Because when the body is dead, it can be only of ten kinds and because in as much as there are [only] ten kinds of men [which are given in detail by B. in VI. 85], there are ten kinds of *sāññānimitta*.

Upa. closes this section, saying, with reasons, that the *asubha* should not be developed. He gives a quotation from the *Abhidhamma*, and a *gāthā* from *Tā-te-shi-kyu-phu* (大德 揮

狗父), *Bhadanta Sigālapitā*¹, which exactly corresponds to stanza 18 from *Theragāthā* from which only the second line is quoted by *Buddhaghosa* in III. 111.

[21-30 ANUSSATIYO]

21. BUDDHANUSSATI.

Upa., while explaining the word *Buddhānussati*, comments on the word *Buddha*. His comment is almost word for word the same as given in Ps.i.74, para. 28, (first sub-para.), beginning with the words: *Yo so Bhagavā sayambhū anācariyako*..... etc. B. refers in VII. 52 to the next sub-para. only of Ps. beginning with the words: *Bujjhītā saccānī ti Buddho*, and so on.

Upa. as usual gives the *lakkhaṇa*, *rasa*, etc. and gives eighteen advantages, many of which are the same as given by B. in VII.67. In the same connection, he refers to a sentence from *Shiu-to-lo-nieh-ti-li-chu* (修多羅泥底里句) *Netri-pada-sūtra* (?) which says, 'If a man desires to reflect upon the Buddha, he is worthy to be revered like a place with the image of the Buddha'. [6.10.6; Tak. 426c.7.] [With this compare B. VII.67: *Buddhagunānussatiyā ajjhāvutthaṃ c'assa sariram*

1. Cf. B. III. 111 which quotes the second line from the following stanza ascribed to *Thera Singāla-pitā*:

*Ahu Buddhassa dāyādo bhikkhu bhesakālavāne
kevalam aṭṭhisāññāya aphari paṭhavim imam
maññe'haṃ kāmaraggaṃ so khippam eva paṭiyati ti*
(Thera-gāthā I. 18)

2. See also p. 72. Cf. *Netripada-Sāstra* of Upagupta [Abhk. ii. 205]

pi cetiyagharam iva pūjārahaṃ hoti, which comes quite close to the sentence referred to above.]

The *yogāvacara* should reflect upon the Buddha in this way:

Bhagavā arahaṃ sammāsambuddho vijjācaraṇa-sampanno sugato lokavidū anuttaro purisadammasārathī satthā deva-manussānaṃ. It will be noticed that this is substantially the same as the passage given by B. in VII.2 and on which he bases his own exposition.

Upa. comments on this whole passage. His comment sometimes agrees with that of B. and sometimes it does not. It is very simple and there is nothing corresponding to the artificial and scholastic interpretation of the word *Bhagavā* as given by B. in VII.54-64. While commenting on the word *vijjācaraṇa-sampanno*, Upa. gives in full the explanation of *vijjā* and *caraṇa*, as given in the *Bhayaḥherava*¹ and the *Ambaṭṭha*² suttas, while B. merely refers to it. While commenting on the word *lokavidū*, Upa. speaks of only two lokas, *sattaloka* and *saṅkhāraloka*, and even their explanation is altogether different from B.'s interpretation of these words. [VII.38,39]

Expl.
often
diff.

VII. 38, 39
diff.

[Now follows a section to which B. has nothing corresponding in the chapter on 'Cha Anussatinidessa'. But later in IX.25-35, he has something which corresponds only in a general spirit to this section of Upa. The details are quite different.]

The *yogāvacara* should reflect upon the *Tathāgata* in four ways:

- (i) By reflecting upon the preparation made by the Buddha in his past lives, before he became the Buddha (i. e. while he was a Bodhisatta). During the long period of twenty-four *asankheyya* kappas, and one hundred *ayutas*³, i. e. since the time when the Bodhisatta expressed his aspiration (*paṇidhāna*) to become the Buddha until his last life, the Buddha, not being satisfied with special religious distinctions he had attained,

IX. 25-35
diff.

1. Majjhima, 4th Sutta.

2. Digha, 3rd Sutta.

3. Cf. Vis. IX. 26: *Satthā pubbeva sambodhā anabhisambuddho bodhisatto pi samāno cattāri asankheyyāni kappasatasahasāṇ ca pāramiyo pārayamāno*. Also Jā. vol. i. 3, *Buddhavarṇsa*, p. 6, which both read: *Kappe ca satasahasāṇ ca cattaro ca asankheyya*.

was always working for others, trying to save them. He practised the *pāramitās*¹ of *dāna*, *sīla*, *nekkhamma*, *khanti*, *sacca*, *adhiṭṭhāna*, *mettā*, *upekkhā*, *virīya* and *paññā*. Upa. refers to various stories which illustrate the *pāramitās* practised by the Buddha, while he was a Bodhisatta. Among these stories, the following can be traced:

The stories of *Sasajātaka* (*Cariyāpīṭaka* I. 10, p. 82; Jā. iii. 51-56), of *Mahā-Govinda* (D. ii. 220-252, sutta no. xix) *Saccasavhaya* (? *Cariyāpīṭaka* III. 7, p. 97), *Māgapakka* (*Cariyāpīṭaka* III. 6, p. 96-97), *Lomaḥamsa-jātaka* (Jā. i. 389-91), *Seṭṭhi-jātaka*², of *Dighāvu* (Vin. i. 342-349, Chap. x.), *Chaddanta-jātaka* (Jā. v. 36-57), *Valāhassa* (Jā. ii. 127-130), *Nigrodhamiga* (Jā. i. 145-153), *Mahākapi* (Jā. iii. 369ff., no. 407). The story of *Mahākapi* referred to by B. in IX.31 is the story³ from Jā. v. 67-74 and is also referred to by Upa.

In this way the *yogāvacara* should reflect upon the virtues practised by the Buddha in his past lives.

- (ii) By reflecting as to how the Blessed one pulled himself out [of the mire of this world.]

The *yogāvacara* reflects how the Buddha [while he was still a Bodhisatta] left his wife and child, father, mother and other relatives, and in search of the peaceful *nibbāna*, went to Magadha country, crossed the Nerañjarā river, went to the Bodhi tree, defeated *Māra* and his army. In the first part of the night, he recalled his past life, in the middle he attained the Divine Eye, and in the last he destroyed *samudaya* (*tanhā*), reached the immortal state (*amatadhātu*), cultivated the eight angas of the Right Path and experienced the destruction of the āsavas.

1. Cf. Mvy. 914-923 where ten *pāramitās* are mentioned, but the list does not agree with this in all its constituents. Also see B.D. p. 167-168. Also Cf. the list in Chin. Dhs. (V.) pp. 24, 121 which agrees with the list in Mvy.

2. For the Chinese characters for this word see Mvy. 3708. See *Jātakamālā*, stories nos. 4, 20; also no. 5 for *Aviśahya Sreṭṭhi-jātaka*. See *Jātakamālā* in the Chinese version, Nanjio, 1312.

3. P.T.S. edition of the Vis. i. p. 303 refers inadvertently to Jā. iii. 369ff.

- (iii) By reflecting upon the *dhammavisesas*¹ [*kalyāṇa-dhammā* of B. IX. 124] attained by the Buddha.

- (a) *Dasa Tathāgatabalāni*: the same as given in M. i. N.C. 69-71.
 (b) *Catuddasa Buddhahāṇāpāññā*: the last fourteen N.C. *ñāpas* of the seventy-three *ñāpas* given in Ps. at the end of the *Mātikā* [Ps. i. 3.]

- (c) *Aṭṭhārasa Buddhadharmā*²: N.C.

1. *Atitamaṣe Buddhassa Bhagavato appaṭihatañāṇaṃ.*
2. *Anāgataṃse* " " "
3. *Paccuppan-*
naṃse " " "
4. *Sabbaṃ kāyakammaṃ ñānapubbangamaṃ*
ñāṇanuparivattaṃ.
5. *Sabbaṃ vacikammaṃ* " " "
6. *Sabbaṃ manokammaṃ* " " "
7. *Natthi chandassa hāni.*
8. *Natthi viriyassa hāni.*
9. *Natthi satiyā hāni.*
10. *Natthi samādhissa hāni.*
11. *Natthi paññāya hāni.*
12. *Natthi vimuttiyā hāni.*
13. *Natthi dvedhāyitattaṃ.*
14. *Natthi ravā.*
15. *Natthi [kiñci] apphutaṃ [ñāṇena.]*
16. *Natthi davā.*
17. *Natthi byāvaṭamaṇo.*
18. *Natthi appaṭisaṅkhānuppekkhā.*

These last
six are ex-
plained by
Upa.

- (d) *Cattāri vesārajāni, cattāri satipaṭṭhānāni, cattāri sammappadhānāni, cattāro iddhipādā, pañca indriyāni, pañca balāni, cha abhiññā, satta sambojjhaṅgāni, aṭṭhangiko maggo, aṭṭha abhi-*

1. Cf. Vis. IX. 124: *Evamaṃ pāramiyo pūretvā yāva dasabala-catuvesāraja-cha-asādhāraṇāṇā-aṭṭhārasa-Buddhadhammapabbhede sabbe pi kalyāṇadhamme paripūrenti.* B. does not enumerate them. Also cf. Vis. Gaṇṭhi (towards the end of Chap. IX) which gives only six *asādhāraṇāṇāpas* and eighteen *Buddhadhammas*; Mvy. 119-129, 131-134, 136-153.

2. This list is also given in Vis. Gaṇṭhi towards the end of the comment on Chap. IX. Also cf. Mvy. 135-153; Chinese Dharmasangraha, *Aśṭādaśāveṇikā dharmāḥ*, XLI (pp. 34 & 119). The wording in the latter is quite different.

bhāyatanāni, aṭṭha vimokkhā, nava anupubba-samāpattiyo, dasa ariyavāsā, dasa āsavakkhaya-bālāni, avasesā ca anekā kusalaḍḍhammā.

N.C.

- (iv) By reflecting that the Blessed One did a great good to the world, that he, having compassion upon the people, turned the Wheel of the Law, opened the gates of deathlessness (*amatadvāra*), that he made innumerable gods and men reach the *sāmaññāphala*, that by the three kinds of miracles (*pāṭihāriya*) he made the people entertain faith, opened the sugatis, preached the Pātimokkha and so on.

By reflecting in these four ways, the mind of the *yogāvacara* attains faith, becomes free from distraction, and the *jhānangas* arise.

Upa. agrees with B. VII. 66. in saying that by this reflection upon the Buddha, the mind does not reach *appanā* but only *upacāra*.

Upa. concludes this section with a remark, "Further it is said [by some] that by reflecting upon the Buddha even the fourth trance is reached."

VII. 68-88 22. DHAMMANUSSATI.

B. does not give any comment on the word *Dhamma*. Upa's comment on the same word is worth noting. Here it is:

N.C.

Dhammo ti nibbānaṃ, nibbānagāminī paṭipadā ca.

Kā nibbānagāminī paṭipadā? Cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañca indriyāni, pañca balāni, satta sambojjhaṅgāni, aṭṭha sammā maggaṅgāni, ayaṃ vuccati nibbānagāminī paṭipadā.¹

N.C.

Kiṃ nibbānaṃ?

Sabbasankhārasamatho, sabbūpadhi-paṭinissaggo, taṇhak-khayo, virāgo, nirodho, nibbānaṃ.²

Upa. as usual gives the *lakkhaṇa, rasa*, etc. He mentions *dhammavicaya* as its *rasa*. The *ānisamsas* are the same as those of *Buddhānussati*.

1. See D. i. 212 (11th sutta, para. 3), Mvy. 231-34.

2. This corresponds to *sattatimsa bodhipakkhiyadhammā* of B. XXII. 33-39.

3. This is identical with the passage on *nibbānaṃ* in S. i. 136, A. ii. 118.

Upa. like B. takes the following text for the exposition of the subject:

Svākkhātō Bhagavatā dhammo sandiṭṭhiko akaliko chipassiko paccattaṃ veditabbo viññūhi.

VII. 68.

The comment on the words of this passage is in many places different. For instance, the comment on the word *sandiṭṭhiko* is: *maggānaṃ ca phalānaṃ ca anupubbādhigamattā, nibbānassa ca maggaḥphalānaṃ ca sacchikiriyāya sandiṭṭhiko*, which is quite different from B.'s comment on that word given in VII. 76-79. Similarly the comment on the words: *chipassiko paccattaṃ veditabbo viññūhi* is different although the words corresponding to B.'s *ehi passa* are met with here.

Expl.
often diff.

Upa. goes into several other details as to how one should reflect upon the *Dhamma*.

When the *yogāvacara* thus reflects in this way, his mind develops faith, becomes free from distraction, destroys hindrances, and the factors of trance gradually arise in him and the *upacāra-samādhi* is reached.

The rest is as has already been said in the *Buddhānussati*.

23. SANGHANUSSATI.

Upa., as usual, explains the word *saṅgha* and gives the *lakkhaṇa, rasa*, etc. As a text for his exposition, Upa. takes a passage which is almost the same as is quoted in VII. 89 by B. from A. iii. 286:

VII. 89-100

Supaṭipanno Bhagavato sāvaka-saṅgho, ujupaṭipanno..... anuttaraṃ puññakkhettaṃ lokassa.

The comment generally agrees with that of B. although, here and there, it differs. Upa.'s interpretations of the word *supaṭipanna* are many more than that of B. The comment on *āhuṇeyyo, pāhuṇeyyo* is very concise.

24-26. SILANUSSATI, CĀGANUSSATI, DEVATANUSSATI.

Upa. explains these terms and gives their *lakkhaṇa, rasa*, etc. The texts taken for their exposition are the same passages from A. iii. 286-87 as are quoted by B. in VII. 101, 107, 115, respectively. Upa. gives no comment on the last two passages and even in his comment on the first, Upa. differs considerably from B. The latter is more prolix and scholastic.

VII. 101-118

N.C.

At the end of the section on *Devatānussati* a point is raised as to why we should reflect upon the merits of gods and not upon the merits of men. Upa.'s answer is, "because the merits of gods are superior, lead to superior heavens and excellent states. By dwelling upon excellent states, one's mind becomes excellent. So we should reflect upon the merits of gods and not upon those of men."

The rest is as is said before.

CHAPTER VIII

行門

[KAMMA-DVĀRA (P)]

PART FOUR

[Bk. 7.1.4—7.19a.9; Tak. 429c—435a. Cf. Vis. VIII.145-244.]

27. ANĀPĀNASATI.

[This whole section has many passages closely similar to the corresponding portion of the Vis., namely VIII. 145-244. In the first place it is to be noted that Upa. takes this section before the sections on *marāṇasati* and *kāyagatāsati*, which even according to the order in which they are mentioned in the chapter on *kammaṭṭhāna*,¹ precede *ānāpānasati*. Another thing to be noted is that in this section Upa. uses throughout the words *ān-phān* 安般 the Chinese transliteration of the word *ānāpāna* although he has used 數息 above, in the list given in the chapter on *kammaṭṭhanas* (p. 38, Vim. 3.6a.6.)]

As usual, Upa. explains the word *ānāpāna* and gives the *lakṣhaṇa*, *rasa*, etc. While giving the *ānisamsas*, he mentions several, which are given in B. in VIII.238-244., particularly the passage from M.iii.82 quoted in VIII.239. The words *cattāri satipatṭhāne paripūreti.....[vijjā]²-vimuttiṃ paripūreti* are found word for word.

The cultivation of this reflection is described substantially in the same words from S. v.322 quoted by B. in VIII.145: *Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā... paṇinissaggānupassī passasissāmī ti sikkhati.*

While commenting on the first part of the passage, Upa. like B. goes into many details of the practice of breathing, as to how one should direct one's attention to the tip of the nose or the [upper] part of the lip, and that one should note the breathings only as they *touch* the body and *not* before or after. The

1. See p. 38.

2. This word though dropped here [7.1a.1] is given later in the text [7.7.8.].

VIII.
145-244VIII.
238-44

VIII. 239

VIII. 145

quotation from Ps.i.165 given by B. in VIII.197 is given by Upa. in an abridged form in 7.2.8-9. So also, the simile of a saw (*kakaca*) given by B. in VIII.201-202 is given by Upa. in 7.2.5-6 in an abridged form.

VIII. 214-15

When the *yogāvacara* has purified his mind from nine¹ upakkilesas the *paṭibhāga-nimitta* appears. Regarding the appearance of this *nimitta*, we find a very interesting passage, which corresponds to B.'s statement [VIII.214]: *tūlapicu viya, vātadhārā viya ca upaṭṭhāti ti ekacce*² āhu. Upa. also further refers to the appearance of the *nimitta* as *dhammasikkhā, valāhaka-paṭala*, and as what corresponds to *pāmanga-sutta* and *dāru-sārasūci* of B.VIII.215.

Gradually, by practising this breathing, one's mind becomes free from *nivaraṇas*, and the trance is attained. All the rest has been already described in detail.

And again, former teachers have mentioned four³ ways of cultivating *ānāpānasati*:

VIII. 190

(i) *Gaṇanā*: to count numbers from one to ten and not beyond ten; or to count from one to five and not beyond five. [Cf. B.VIII.190.]

VIII. 196

(ii) *Anubandhanā*: explained in exactly the same words as are used by B. in VIII.196: *anubandhanā nāma gaṇanaṃ paṭisaṃharitvā satiyā nīrantaraṃ assāsānaṃ anugamaṇaṃ*.

(iii) *Thapanā*: to direct the attention to the point where the wind of the breath touches the tip of the nose or the lip.

(iv) *Sallakkhaṇā*: to reflect upon the *nimitta* and produce from this *pīti, sukha* and other dhammas.

Upa. also gives another alternative interpretation of all these four words.

VIII. 173

While commenting on the word *sikkhati*, Upa. refers to the three *sikkhās, adhisīlasikkhā, adhicitāsikkhā, adhipaṇṇāsikkhā* and gives a passage which is identical with B.'s passage [VIII.173]: *yo vā tathābhūtaṃ saṃvaro,.....bahulīkaroti*.

In his comment on *passambhayaṃ kāyasankhāraṃ assasissmī*etc., Upa. following *Paṭisambhidā* explains *kāyasankhāra* as

1. Upa. does not tell us which these nine are.

2. *Dhammapāla* commenting on the word *ekacce* simply says: *eke ācariyā* [Burmese edition p. 305.]

3. Cf. B. VIII. 189 where eight are mentioned.

assāpassāsa. We can also trace in Upa. a passage that corresponds to the synonymous words *ānāmanā, vināmanā*....etc. given by B. in VIII.181 as quoted from Ps.i.184-86.

VIII. 181

In his comment on *piṭipatisaṃvedī*, Upa. uses words which correspond to B.'s *duḥhi ākārehi pīti paṭisaṃviditā hoti: ārammaṇato ca asaṃmohato ca*. [VIII.226.]

VIII. 226

Upa.'s comment on *cittasankhārāpaṭisaṃvedī, assasissmī* ti ...*passambhayaṃ cittasankhāraṃ* roughly agrees with that given by B. in VIII.229-30. But that on *cittapaṭisaṃvedī, abhip-*

VIII. 229-30
r.a.

pamodayaṃ cittaṃ, samādāyaṃ cittaṃ has nothing corresponding to B., while that on *vimocayaṃ cittaṃ* differs considerably from B.'s comment.

Upa., while commenting on *vimocayaṃ cittaṃ* says that if the *yogāvacara* while practising the inhaling or exhaling finds his mind dull, he frees it from dullness; if he finds it distracted, he frees it from distraction; if he finds it elated, he frees it from *rāga*; if he finds it low in spirits, he frees it from hatred (*dosa*); if he finds it impure, he frees it from upakkilesas. Further if he finds that his mind does not take delight in the *ārammaṇa*, he makes it take delight in it. [When we compare this comment with that given by B. in VIII.233, we find that B.'s comment is more artificial and scholastic, while that of Upa. is much simpler and more natural.]

VIII. 233
q.d.

The comment on *aniccānupassī.....paṭinissaggānupassī assasissmī* also differs considerably from that of B. (VIII. 234-36.)

VIII.
234-36
diff.

Of these sixteen ways of cultivating the *ānāpānasati* (as expressed in the quotation which forms the basis for the whole exposition of this subject), Upa. agrees with B. [VIII.237] in saying that the first twelve constitute *samatha* and *vipassanā*, while the last only *vipassanā*.

VIII. 237

Upa. again gives the passage from M.iii.82, quoted by B. in VIII.239, showing how the cultivation of *ānāpānasati* fulfills the four *satipaṭṭhānas*.....the cultivation of the seven factors of enlightenment (*sambojjhaṅgāni*) fulfills *viññāvimutti*.

VIII. 239

Upa. makes another important remark that by cultivating the seven factors of enlightenment, *viññā* is perfected at the moment of reaching the Path, while the *vimutti* is perfected at the moment of the attainment of the Fruit.

A point is raised as to why this *ānāpānasati* is called *vitakka-upaccheda*. The answer roughly corresponds to B.'s VIII.238. There is, however, in addition an interesting simile of a

VIII. 238
r.a.

gandhabba who hearing any sound runs after it. *Vitakka*, like a *gandhabba*, runs after objects and therefore ought to be banished.¹ *Vitakko-upaccheda* is also illustrated by the attentive state of the mind of a man who is walking on a [narrow] embankment.

VIII. 1-41

28. MARAṆASATI. [Bk. 7.8.6—7.11a.9; Tak. 431c-432c. Cf. Vis. VIII.1-41.]

Upa. defines the word *marāṇa* as *āyusankhārassa upacchedo*² and gives as usual the *lakkhaṇa*, *rasa*, etc. He gives *ānisamsas* many of which are the same in sense—though different in expressions—as those given by B. in VIII.41.

While speaking of the way of cultivating the practice of *marāṇasati*, Upa. says that a man should always think of the death of other beings and reflect that, like others, he also is subject to death, and has not gone beyond it. In this connection Upa. refers to *Nieḥ-ti-li-po-tho-shiu-to-lo* 泥底履波陀修多羅³ which says: "If a man wants to reflect upon death, he should reflect upon a dead person and see the cause of his death."

N.O.

This reflection upon death is of four kinds:

- (i) With sorrow, as when one's beloved child dies.
- (ii) With surprise, as when a child all of a sudden dies.
- (iii) With indifference as when a corpse-burner (*chava-dāhaka*) looks at a lifeless body.
- (iv) With insight (*ñāṇa* 智)—To consider all things as impermanent and to produce disgust for worldly things (*nibbidā*).

Out of these, the *yogāvacara* should cultivate the last.

Death is of three kinds:

- (i) *Sādhāraṇa-maraṇa* [等死], to which all living beings are subject.
- (ii) *Samuccheda-maraṇa*, as that of the *kilesas* destroyed by an Arhat.
- (iii) *Khaṇika-maraṇa*, that of the *sankhāras* which cease to exist every moment.

Also, it is of two kinds:

- (i) *Ākālika*: If a man dies before he reaches the middle age, either because of his own effort, or because of others, because of disease or without any cause.

1. That is how I interpret it. It is, however, liable to a different interpretation with different punctuation.

2. Cf. Vis. VIII. 1: *ekabhavapriyāpannassa jīvitindriyassa upacchedo*.

3. 7.8a.4; Tak. 431c.22-23. See p. 62 above.

(ii) *Kālika*: If a man dies, because life has come to an end, or because of old age.

On both of these the *yogāvacara* should reflect.

Moreover, former teachers have prescribed eight ways of reflecting upon death: [B. also gives eight, which are mostly the same except nos. ii & vii below].

VIII. 8

(i) *Vadhakapaccupatthānato*. One should think that one is being pursued by death just as a man who is being led to the post of execution always sees that he is being followed by the executioner. [With this compare B. VIII.9-13, where B. is more elaborate and gives many more illustrations.]

VIII. 9-13

(ii) *Ākāraṇato*. Without any cause or means that would prevent death from coming; just as when the sun and the moon arise there is nothing to prevent them from setting.

N.O.

(iii) 以本取, by referring to persons of the past time. [This corresponds to B.'s *upasaṃharaṇato* VIII.16-24.] The great personages mentioned here below have all died:

VIII. 16-24

(a) Great kings like Mahāsudassana and 頂生¹ [B.VIII.17].

VIII. 17

(b) Great personages with miraculous powers like Vessāmita and Yamataggi (閼摩達梨)² who could emit fire and water from their body.

diff.

(c) Great disciples like Sāriputta and Moggallāna. [B.VIII.21].

VIII. 21

(d) Paccekabuddhas.

VIII. 22

(e) Tathāgatas.

VIII. 23

1. Mvy. 8557 gives *Murdhataḥ* (*Murdhajātaḥ*?) corresponding to Tibetan *Spyi-bo-Skyes* སྤྱི་བོ་སྐྱེས་ which is explained by S. O. Das in his Tibetan Dictionary p. 807 as 'an epithet of King Māndhātā, a legendary ancestor of Gautama Buddha.' Apte's Dictionary gives the following information about Māndhātā—Name of a king of the Solar race, son of Yuvāśva (being born from his own belly). As soon as he came out of his own belly, the sages said: *kaṇ ḥa dhāsyati*, whereupon Indra came down and said: *māṇ dhāsyati*. The boy was therefore called Māndhātā.

2. For these names see D. i. 104, 239-43; A. iv. 61.

- (iv) *Kāyabahuśādhāraṇato*. [Cf. B.VIII.25-26.] That the possession of the body is considered to be shared with others like *vāta*, *semha*, worms, food and drink not properly digested, poisonous serpents, centipedes, lions, tigers, leopards, dragons, oxen: because when attacked by them the body succumbs.

[A part of the quotation from A.iii.36 given by B. in VIII.26 is clearly traced in this passage.]

- (v) *Āyudubbalato*. [Slightly different from B.VIII.27-28.] The life of beings is weak for two reasons:

- (a) Because the place or the abode (referring thereby to the body) is too weak, unreal, unsubstantial, like a bubble, or foam of water.
- (b) Because the *nissaya* (𑖦𑖩𑖫𑖪) on which it depends is weak. We find in almost similar words, though in a different order, the words in the passage given by B. in VIII.27, beginning with the words *assāsapassāsūpanibaddham*.

- (vi) *Addhānaparicchedato*. [Cf. B.VIII.34-38.] It is interesting to note that Upa. also says here that from times ancient, people have come into existence [and gone]. Now no one lives past hundred years. [B. in the same connection limits the period of time to *present* days by adding the word *etarahi*.]

[The long passage from A.iii.305-06, quoted by B. in VIII.36-37 appears here in a slightly abridged form.]

- (vii) *Animittato*. Because it has no *nimitta* there is no fixed time. [? Not quite clear.]

- (viii) *Khaṇato*. Upa. refers to a passage from the Abhidhamma, which corresponds to that quoted by B. in VIII.39.¹ Excepting the second verse of the three verses and the last quarter of the third, the whole passage is the same.

In this way *nibbidā* is produced, mind becomes free from distraction, and the trance is reached.

A small paragraph is added about the distinction between *aniccasaññā* and *marāṇasati*.

1. This passage is traced to Nd.142.

Aniccasaññā has, for its object, the coming into and passing out of existence of the khandhas, while *marāṇasati* concerns itself with the disintegration of the indriyas. By the cultivation of the *aniccasaññā* and *anattasaññā*, one removes pride and egoism, while, by the cultivation of the *marāṇasati*, *aniccasaññā* and *dukkhasaññā* become firmly established.

By the cessation of life mind ceases [to exist.]

Marāṇasati nipphīṭhā.

29. KAYAGATĀSATI.

Upa. as usual gives the explanation of the word *kāyagatāsati* as reflecting on the nature of the body and also gives the *lakkhaṇa*, *rasa*, etc. He gives the ānisaṃsas many of which correspond to those given by B. in VIII.144. Upa. also includes among them *aniccasaññā*, *anattasaññā*, *asubhasaññā* and *ādinavaññā*. When Upa. comes to the text giving the method of cultivating this reflection, he gives the same list of the thirty-two parts of the body as is quoted from M.iii.90 in Vis. VIII.44.

Upa. gives those different ways of reflecting upon this text as are given by B. in VIII.48. He also adds that a *dosacarita* should reflect upon the *vaṇṇa*, a *rāgacarita* upon the disgusting nature [of the body], and a *paññācarita* on the dhātus. In this way he produces the *nimitta*.

Further he should reflect upon the nature of the body in the following thirteen ways:

- (i) *Bijato*. As from a poisonous seed are produced different kinds of grass, such as *kusa*, so this body is produced from the impurities of the father and mother and so it becomes impure.

- (ii) *Thānato*. This body is not produced from among flowers, or lotuses, but in the narrow place of the womb, which is an abode of many stinking impurities. This corresponds to B.'s description of the womb from which a person is born, as given in Vis. XVI.37.

- (iii) *Paccayato*. This body, however taken care of, will never be regarded as precious like gold, silver, pearls, etc. or like *candana* or *tagara* and so on; because it receives its nourishment from the impurities in the womb of the mother.

- (iv) *Nissandato*. Like a bag full of fescues and urine, this body is always leaking through the nine openings.

[With this compare B.XI.22-23, especially the last quarter of the stanza in para. 23, *navadvārehi sandati*.]

(v) 以次第形. The form in successive times. Upa. refers to the first four stages of the growth of the foetus by the names of *kalala*, *abbuda*, *peṭi*, *ghana*, and further traces the growth of the foetus from week to week up to forty-two weeks¹ when the child is born. In the twenty-ninth week the body is equipped with all the limbs. Upa. also agrees with B.'s *navanvutiyā lomakūpasahashehi* [B.VI.89.]

(vi) *Kimikulato*. Upa. refers to eighty thousand² *kimikulas*, while B. mentions only eighty. [VIII.25.] It is interesting to note that Upa. gives a long list of the names of different worms residing in different parts of the body.³ They seem to be all transliterations of Indian names. For instance, a name like *muṇḍalamukkhā* can be traced here.

(vii) 以安. How one bone is placed in relation to the other. This agrees with B.XI.55.

(viii) *Kalāpato*. This is in substantial agreement with B.VIII.101 except that according to B. there are three hundred bones in the human body excluding the thirty-two teeth, while according to Upa. there are three hundred including the thirty-two teeth.

(ix) *Jigucchano*. [Both these paragraphs roughly correspond to B. VI.90.] However one may try to decorate the body with good clothing or by smearing it with scents, it never gives up its character of being impure.

(x) *Asubhato*.

(xi) *Nidhānato*. It is the seat of many diseases and there are innumerable dangers (*ananta-ādinavā*) in the body.

(xii) *Ākātāññato*. It is like an ungrateful relative. However one may take care of the body by feeding it with the most delicious food, it is sure to leave one and go towards old age and death.

(xiii) *Sa-pariyantato*. It is sure to come to an end either by being cremated or buried, eaten up, destroyed, or disintegrated.

When the *yogāvacara* has thus reflected on the nature of the body, his mind becomes free from distraction, the *nīvaraṇas* vanish and the factors of trance arise.

[The whole of this section on *Kāyagatāsati* differs widely from that in Vis. Upa. does not go into the detailed explanation of the thirty-two parts of the body. But he gives a detailed list of the names of different worms inhabiting the different parts of the body.]

30. UPASAMANUSSATI.

Upa. explains the word *upasama* as *kāyacittānaṃ injana-vipphandana-nirodha*. He also gives as usual the *lakkhaṇa*, *rasa*, etc.

When he comes to the *ānisaṃsas*, he gives exactly the same as are given by B. in Vis. VIII.251. The method of cultivating this reflection is to think upon the *ānisaṃsas*. We do not here find the passage taken by B. as a text for his exposition. It is a great fortune to see, or hear the Law from, a monk who is described as *śīlasampanno*, *saṃādhisampanno*, *paññāsampanno*, *vimutṭhisampanno*, *vimutṭhiññādasānasampanno*. In this reflection, if a man attains the first trance, he reflects upon that aspect of the trance which has been abandoned by him (*pahānanga*), that is to say, the *nīvaraṇas*; in the second trance on the *vitakka* and *vicāra*, and so on, up to *saññā-vedayita-nirodha*. So also if he has reached the *Sotāpatti* he thinks upon the cessation of some kilesas; if he has attained the Second Fruit, he thinks upon the cessation of the *oḷārika-kāmarāga-paṭigha* and so on. When he reaches Arhatship, he thinks of all the kilesas which he has destroyed. When he attains *nibbāna* he thinks of the cessation of all things by *upasaṃānussati*.

1. For details see my article 'Unidentified Sources of the Vimuttisamagga' published in the *Annals of the Bhandarkar Oriental Research Institute*, Poona, vol. XV, parts III-IV (1934) p. 211. Also see Appendix A.

2. See Sik. p. 81: *aṭṭhiṃ krimikulasaḥasārāpi yāni tiṭṭhanti antare*; p. 129: *santi asmin kāye aṭṭhiṃ krimikulasaḥasārāpi*.

The names in this list of worms do not agree with the list found in the *Atharva-veda*, Bk. II. hymns 81-32, Bk. V. hymn 33, nor with the list found in Indian medical works like *Aṣṭāṅga-hrdaya*, *Suśruta*, *Caraka*, etc.

3. See Appendix A where I am re-producing, with the necessary corrections, a substantial part of the article referred to above in note 1.

In this way he produces faith, has his mind free from distraction, destroys *nivaraṇas* and the trance-factors appear. He attains the *upacārasamādhī*.

PAKINŌAKAKATHA.

Upa. adds *pakinnakakathā* in which he gives a summary in a sentence each of the mode of cultivating the first six anussatis.

PART FIVE

[31-34 APPAMANNA]

[Bk. 8.1.5—8.23.5; Tak. 435a—439a. Cf. Vis. Chaps. IX & XI]
31. METTA. [Bk. 8.1.5—8.8a.10; Tak. 435a.—1437. Cf. B.IXth Chapter.]

Upa. explains the word *mettā* in this way. Just as father and mother have affection for their only child, have always friendly feelings for it, and have the good of the child at their heart, so one should love all beings and desire their welfare. This is *mettā*.¹ He also gives the *lakḥaṇa*, *rasa*, etc. He mentions eleven *ānisamsas* which are exactly the same as are given in the quotation from A.v.342 given by B. in IX.37.

Before one starts the cultivation of this *mettā*, one should first see the disadvantages in ill-will (*dosa*) and the advantages in forbearance (*khanti*). [Cf. Vis. IX.1.]. Unlike B. who merely refers to some passages giving the disadvantages and advantages, Upa. goes into all the details of these, showing how one should see the disadvantages of *dosa* and advantages of *khanti*. He refers to the simile of a saw (*kakaca*) referred to by B. in IX.15, and further gives some beautiful similes to illustrate how, if one goes on cherishing ill-will, one would be like

- (i) a man who wishes to take a bath but enters unclean and impure [water].
- (ii) a physician himself suffering from a disease.
- (iii) a painted vase full of impurity but still uncovered.
- (iv) a man who eats poisoned food deliberately.
- (v) a man who does not use, even when bitten by a serpent, the antidote against poison which he carries in his hand.

Upa. also gives the details of the advantages of *khanti*.

He agrees with B. in saying that when one starts cultivating *mettā*, one should not start with an enemy or a neutral

person but with oneself. Then gradually he should proceed to one who is dear, one who is neutral and lastly an enemy. It is interesting to note that while Upa. gives a list of good things which one may wish everyone to possess, he mentions the eleven advantages referred to above¹ and, among other things, adds birth in the Middle-Country (*majjhimadesupapatti*), meeting good people (*sappurisa*), freedom from disease, long life and *nicca-sukhavihāra*. These additional things we do not find in B. He may also wish to destroy *akusaladhammas* if they have already arisen in him, and not to allow them to arise if they have not yet arisen. Similarly, if the *kusaladhammas* have already not arisen in him, he should endeavour to make them arise and should cultivate them if they have already arisen in him.² If he can not have the feelings of *mettā* for a *majjhata*, then for some time he should wait and try to find out defects in himself. He should be ashamed of himself. He should say that the Buddha practised *mettā* even upon his *enemy*, while he himself can not practise even upon a neutral person. He should think of his good qualities only, as when one takes water, one removes dirt from it and then takes it. Then he goes into several details of the ways and means to remove ill-will, among which we find the mention of *kammassakatā* referred to by B. in IX.23,24, and *dānasamvibhāga* referred to by B. in IX.39.

Upa. also refers to the *simasambheda* mentioned by B. in IX.40. Gradually he extends the feelings of friendliness to all people in one direction, then to those in the second, third, and so on, to the whole world. He gives the same passage from *Vibhanga* p. 272 as is quoted by B. in IX.44. Similarly Upa., like B. (IX.5) says that it should not be practised upon a dead person because there the *ārammaṇa* itself is lost and so *mettā* can not be produced.

Upa. next deals with the following questions:

METTAYA.

- (i) *kiṃ mēlaṇ?* (ii) *kiṃ paccupatthānaṃ?* (iii) *kā sampatti?* (iv) *kā vipatti?* (v) *kiṃ ārammaṇaṃ?*

In answer to the first question he gives five things: *alobha*, *adosa*, *amoha*, *rāga* and *sammā-manasikāra*. Although B. refers to the next three questions in IX.93, his explanations are quite

1. See page 78.

2. See Vbh. 35-36; Vis. XIV.16. Vim. 9-3a.1.

different from those of Upa. In answer to the last, Upa. says that a *satta* is the *ārammaṇa* but he is careful to add that in the strictest sense, there is no *satta* (*paramatthato satto nāma na vijjati na labbhati*) but only that which is conventionally called by the world *satta*.

[Here now follows a digression to which B. has nothing corresponding in the Vis.]

N.C. In order to cultivate *mettā* for all beings, the Buddha while he was a Bodhisatta practised the ten *pāramitas* of *dāna*, *sīla*, *nekkhamma*, *pāṇā*, *virīya*, *khanti*, *sacca*, *adhiṭṭhāna*, *mettā* and *upekkhā*.

He refers to the four *adhiṭṭhānas*¹ which are accomplished by the fulfilment of the ten *pāramitas*. By the fulfilment of the four *adhiṭṭhānas*, he fulfilled *saṁatha* and *vipassanā*. By the fulfilment of *saṁatha* he fulfilled all *jhānas*, *vimokkhas*, *samādhis*, *samāpattis*, *Yamaka-pāṭiṭhāriya-samādhī*² and *Mahā-karūṇā-samādhī*.² By the fulfilment of *vipassanā* he fulfilled all *abhiññās*, *pañisambhidas*, *balas* and *veśārajjas*. As a perfection of the *pakatiñāna* he fulfilled *sabbāññutañāna*.

Upa. concludes this section with 'evaṃ Bodhisattamahāsatto mettāṃ bhāvetvā anukkamena bodhiṃ paripūresi.'

[This whole section contains much that is not found in B. So also there is much in B. that is not found here. As, for instance, Upa. gives no details such as *odhiso pharaṇā*, *anodhiso pharaṇā* etc., given by B. in IX.49-52.]

82. KARUṆĀ.

[Bk. 8.9.1—8.10.2; Tak. 437a.—437b. Cf. Vis. IX.77-83.]

Here also as well as in the following two sections, the simile of the father and mother looking at their only child with feelings of compassion, delight and cquanimity is used [Cf. B.IX.108] to explain the words *karuṇā*, *muditā* and *upekkhā*. Upa. gives as usual the *lakkhana*, *rasa*, etc., and also in addition *sampatti* and *vipatti*. Upa. agrees with B. in his statement about the *paccupatṭhāna* only, which according to both is *vihiṃsā*. The *ānisaṃsas* are the same as in *mettā*. The order of the persons on whom it is to be cultivated in succession is the same, although Upa. does not mention *piyapuggala*.

1. *Sacca*, *cāga*, *upāsama* and *pañā*; see Mvy. 1581-84.

2. See p. 29 and note 2 on the same; also see Netti, pp. 99-100.

33. MUDITĀ.

The statement is almost the same as in B.

34. UPEKKHĀ.

Upa. gives the *lakkhana*, *rasa*, etc., which agree with what B. gives in IX.96. Then there is also a passage which gives the substance of B. IX.88: *mettādisu paṭiladdhatikacatukajjhānena paṇaṭatīyajjhānā vuṭṭhāya...purimāsu ādinavaṃ disvā...upekkhāya ca ānisaṃsaṃ disvā...* Similarly we can trace the expressions from Vibhanga 275 *ekaṃ puggalaṃ neva manāpaṃ, na amanāpaṃ disvā* quoted by B. in IX.88.

The order of persons, on whom it is to be cultivated in succession is different in Upa. After *majjhata*, he takes *verī* and then *piyapuggala*, while B. puts *verī* last (IX.89.) A fine simile is given for the *upekkhā* which comes after the first three, *mettā*, *karuṇā* and *muditā*. Just as a man, when he sees his relative coming back from afar after a long separation, rejoices and pays attention to him, but later, when he has been in his company for some time, he fails to pay the same attention, and gradually becomes indifferent; so the *yogāvacara* leaves the first three *bhāvanās* and proceeds to the fourth.

PAKIṆNAKAKATHA.

[The whole discussion under this heading is very important and very much corresponds to B.'s IX.103—to the end of the IXth chapter.]

One should start with the cultivation of these *appamaññās* with only one living being as the *ārammaṇa*. He may practise them upon *tiracchānāyoni*, *dussīla*, *silavanta*, *kāmesu nibbīṇa*, *sāvaka*, *pacceka-buddha*, and *sammāsambuddha*.

A point is raised: why is it that the first three *bhāvanās* have only the first three trances and not the fourth? The answer is that the sufferings of beings produce *byāpāda*, *ahiṃsā*, and *arati* and they have as their appropriate remedy a mind with *soṇanassa* and so he practises *mettā*, *karuṇā* and *muditā*, and therefore only the three trances are produced and not the fourth. He also gives the argument referred to by B. in IX. 111, that *upekkhābhūmi* is the fourth *jhāna*.

It is very interesting to note that here we find, as an alternative view of some, the same passage from *Aṭṭhakani-pāṭa* (A. IV. 300) quoted by B. in IX.112, to prove according to them

IX. 96

IX. 88

IX. 89
diff.

IX. 103-124

IX. 711

IX. 112
quotation
id.

(ix) *Nānattekattato*. This corresponds to B. XI. 95-96 and also includes B.'s classification of *sangahato* (XI. 108) Upa. adds much more to what is said in Vis.

(x) 以觀界緣. Like a wooden doll, like a puppet that is painted, dressed up and worked by strings within, is our body. It is made of these four great elements and stirred up by the wind-element walks or stands, goes or comes, stretches itself or contracts itself, or speaks. The *yogāvacara* realises that there is no *satta*, no *jīva*, but merely 'name and form'. When he has delimited 'name and form' he knows the 'name and form' to be suffering, knows craving (*taṇhā*) to be the cause of suffering, its cessation to be the cessation of suffering and the Eightfold Path to be the Path leading to the cessation of suffering. Thus, he sees into the Truths and sees danger in suffering. He has thoughts of *anicca*, *dukkha* and *anattā*. He sees advantages into the cessation of suffering.

Upa. concludes this section thus: *indriyesu, balesu, bojjhan-gesu sasaṅghito hoti. Saṅkhārānimitthā tassa cittaṃ vuṭṭhahati, amatadhātum sacchikaroti.*

36. AHARE PAṬIKKOLASANNA.

[Bk. 8.20.5—8.22.9; Tak. 440b.14—441a.10; Cf. B.XI.1-26.]

As usual Upa. gives the *lakkhaṇa*, *rasa*, etc. He gives the eight ānisaṃsas which are given in almost the same words as are used in B. XI. 26.

He must cultivate the reflection on the disgusting nature of the food that he eats, the food for which he has to go about searching. He must reflect upon this *paṭikkulātā* in the following five ways: [Compare B. XI. 5, where B. mentions ten ways.]

(i) 以經營 (?byāpārato). This seems to correspond to *gamanato* and *pariyesanato* of B. XI. 6-13. For the sake of food and drink, a man has to do many evil things. He has to leave sacred places and go for food through dirty roads to towns or villages.

(ii) *Paribhogato*. This corresponds to Vis. XI. 14-16. XI. 14-16

(iii) *Nidhānato*. This corresponds to Vis. XI. 18. XI. 18

(iv) *Nissandato*. This corresponds to Vis. XI. 22-23. XI. 22-23
though Upa. introduces much that is new. He p.a.

compares the human body that is constantly oozing out to 'a broken jar in which wine is placed.' He also speaks of ninety-nine thousand pores of hair. One part of this *nissanda* is eaten up by worms, another is destroyed by fire, a third sustains the body, a fourth is turned into urine and a fifth into the trunk of the body.

(v) 以聚 (? accumulation). This seems to correspond to *phalato* of B. XI. 21. Many expressions are substantially the same. XI. 21

In this way when the *yogāvacara* has practised upon the *paṭikkulātā* of *āhāra*, he is disgusted with food and gradually his mind becomes free from distraction, *nīvaraṇas* vanish, trances appear and the *upacārajjhāna* is accomplished.

37. AKINCANNAYATANA.

38. NEVASANNANASANNAYATANA.

} These have been already described in the *pathavi-kasiṇa*.¹

Upa. concludes with some verses which are not quite clear. There is a mention of the name of a country called Po-li-phu-to: 波利弗多 Pāṭaliputta.

Here end the Thirty-eight Kammaṭṭhānas.

CHAPTER IX

PAŒA ABHIŒA.

[Bk. 9.1.5—9.13a.3; Tak. 441a-444c. Cf. Vis.

Chapters XII & XIII.]

The *yogāvacara* having mastered *saṁādhi* can produce in the fourth trance five miraculous powers (*abhiññā*):

- (1) That of the body (corresponding to the *iddhividha* of B. XII. 2.
- (2) That of the divine ear (*divbasota*).
- (3) That of knowing the minds of others (*paracittavijānā*).
- (4) That of remembering past lives (*pubbe-nivāsānussati*).
- (5) That of divine eye (*divbacakkhu*).

1. IDDHIVIDHA.

The miraculous power of the body means the power of effecting change or transformation. Upa. gives the interpretation of other miraculous powers also. Then he sets up the following questions:

- (A) How many kinds of the power of transformation or *iddhi* are there?
- (B) Who practises them?
- (C) How can they be produced?

XII. 23-25

In answer to the question (A) Upa. mentions *adhiṭṭhāṇā iddhi*, *vikubbanā iddhi*, and *manomayā iddhi* which alone are meant in this context, according to B. also (XII. 45). Upa. also later mentions the remaining seven *iddhis* as outlined by B. (XII. 26-44) from copious illustrative extracts from Ps. ii. 205-214 (*iddhikathā*). The explanation of these closely follows that of Ps. which is generally followed by B. also. The explanation of *ariyā iddhi* is given by Upa. in full following Ps. ii. 212-13.¹ It is also worth noting that though Upa. gives generally all the names mentioned as illustrations of those persons who had attained *iddhi*, we do not find in his work the name of *Meṇḍaka* in the list of names of persons given as illustrations of *puññavat*, *iddhi*. Is it because his name is included under the mention of the *pañca Mahāpuññā* and so redundant?

1. Also given in Peṭ. 218-233 (Bur. Printed Text 119-20).

(B) Taking *ākāsa-kasiṇa* as the ninth or the fifth [*kasiṇa*],¹ one masters the fourth trance, or one attains the fourth *rūpāvacara* trance with some distinction, or one masters the fourth a second time and then one practises these *iddhis*.

(C) In answer to the question as to how the *iddhis* can be produced, Upa. gives the same passage from Ps. ii. 205 as is given by B. in XII. 50: *Idha bhikkhu chanda-samādhi-padhāna-sankhāra-samannāgataṃ iddhipādaṃ bhāveti*.... Upa. comments on this passage also. While commenting upon the word *virīya* he gives the fourfold formula of right exertion as given in Vibhanga 325-26, which is not given in this context either in Ps. or in Vis. The comment generally agrees with that of B.

Upa. gives three small separate sections to illustrate *adhiṭṭhāṇā iddhi*, *manomayā iddhi* and *vikubbanā iddhi*. He does this by giving the relevant passages from Ps. ii. 207-211, paragraphs 7-9. Upa. is as profuse as Ps. in the detailed description of *adhiṭṭhāṇā iddhi*.

To illustrate the distinction between *adhiṭṭhāṇā iddhi* and *vikubbanā iddhi*, Upa. says: *adhiṭṭhāṇāya iddhiyā pakati-raṇṇaṃ appahāya adhiṭṭhāti, vikubbanāya iddhiyā pakati-raṇṇaṃ vijahati*.

PAKIŒAKAKATHA

Upa. adds a small paragraph of *pakīṇakakathā* in which he tells us that forms created by this miraculous power disappear at the end of the period of time set up previously by the *iddhimā*. If no such period is first delimited, then they may disappear as soon as he thinks so. He also says that a man created by this *iddhi* is without *jvītiṇḍriya*. As the *ārammaṇas* of the *iddhividha-ñāṇa*, he mentions nine:

<i>paritta,</i>	<i>mahaggata,</i>	<i>na vattabba;</i>
<i>atita,</i>	<i>anāgata,</i>	<i>paccuppanna;</i>
<i>ajjhata,</i>	<i>bahiddhā,</i>	<i>ajjhatabhiddhā.</i>

B. in XIII. 105 mentions twelve kinds of *ārammaṇas*, of which he gives seven as applicable to this *iddhividha-ñāṇa* (XIII. 106). They are the same as those given by Upa. with the exception that B. does not mention *na vattabba* and *ajjhatabhiddhā*.

XIII. 105
s.d.

1. See p. 90 below.

2. DIBBASOTA

The same questions as in the first *abhiññā* are set up. The *yogāvacara* having attained mastery in the four iddhipādas enters the fourth trance, gradually emerges from it and with his natural ear pays attention to sounds far and near, gross or fine, in one or the other direction. By practising in this way his mind gradually becomes pure and his *sotadhātu* also becomes pure and thus is transformed into heavenly ear with which he can hear sounds human and superhuman, far and near. Former teachers have said that this *yogāvacara* first hears the sounds of worms residing within his body. [Cf. *sa-dehanissitā pāpakasaddā* of B. XIII. 3]. Then gradually he extends his sphere.

Upa. also points out another view according to which this *ādikammika yogāvacara* cannot first hear the sounds of worms residing within his body. He cannot hear the fine sounds which cannot become the objects of his natural ear. Upa.'s treatment is generally the same as B's, with some slight variations, as when he gives three ārammaṇas only, *paritta*, *paccuppanna* and *bahiddhā*, while B. gives four adding *ajjhatta* to the three given here. [See B. XIII. 109.] Upa. adds that if the natural ear is lost, the divine ear also is lost. One can hear the sound in a thousand world-systems (*lokadhātū*), the *pacceka* buddhas in still more, and the *Tathāgatas* in countless ones.

3. PARACITTAVIJĀNANĀ.

With mastery in the fourth trance with *ālokaśiṇa*, and with the divine eye produced, one knows the mind of others. The *yogāvacara* having practised the four iddhipādas attains mastery over his mind and purifies it. With *ālokaśiṇa* he attains the fourth trance and gradually emerges from it. He pervades his body with light, and, with the divine eye, sees the colour of his mind or heart, and knows its nature from the colour.

If there is *soṃanassindriya*, the colour is like that of *dadhi*
or *navanīta*.

If there is *domanassindriya*, the colour is purple.

If there is *upekkhindriya*, the colour is like that of honey.

If there is *lobha*, the colour is yellow.

If there is *dosa*, the colour is black.

If there is *moha*, the colour is muddy or turbid.

If there is *saddhā* and *nāṇa*, the colour is [spotless] pure

(*suddha*).

[Vis. XIII. 9 mentions only the first three cases of these and his remarks are: *rattaṃ nigrodhapakkasadisam*, *kāḷakaṃ jambupakkasadisam* and *pasannatilatelasadisam*.]

Having thus understood the changes of colour in his own self, he should pervade the bodies of others with light and notice the colour of the mind or heart of others. Gradually he should leave the colours and know the heart itself. Then by this practice he comes to know whether a mind is *sa-rāga* or *vitaraṇa*, *sa-dosa* or *vitadosa*, and so on. [Cf. B. XIII. 11]. This *cetopariyañāṇa* has eight ārammaṇas which are the same as are given by B. in XIII. 110. XIII. 11 p. id.

The mind which is free from āsavas cannot be known by an ordinary man (*puthujjana*). The mind of a being in the *arūpāvacara* sphere can be known only by the Buddhas. As in the last section, here also Upa. adds that one can know the minds in a thousand world-systems (*lokadhātū*), the *pacceka* buddhas in still more, and the *Tathāgatas* in innumerable ones.

4. PUBBENIVASĀNUSSATI.

Upa. gives three kinds of *pubbenivāsānussati*, by the first of which he can at the most recall only seven lives, and by the second only fourteen, and by the third he can only practise the iddhipādas. [With this compare B. XIII. 27 where we find B. mentioning *parikkamasamādhināṇa* or as some would call it *attāṃsa-nāṇa*, which properly speaking is not *pubbenivāsānussati*.] XIII. 27 diff.

The method of producing this kind of miraculous power is the same as is given by B. in XIII. 22-25. If he is not able to produce this power he should not give up efforts. He should again attain the trance. Upa. gives the simile of a mirror which we often find used in Buddhist books. If you cannot see your face in a mirror you do not throw away the mirror but rub it again and again until you are able to see your face in it. B. has used this simile in another place [XVII. 16], though here he uses quite different similes. Upa. refers to Āyasmā Sobhita who was considered as the chief among those who remembered the past lives. [See A. i. 25. B. does not refer to him.] XIII. 22-25

XIII. 15-18

We have a passage which corresponds to B.'s XIII. 15-18. Upa. also speaks of the Tithiyas who can remember only forty kappas. Upa. very concisely states the case of Sammāsambuddhas who can recall the past lives and actions of others as well as their own; they can also recall places. Others can recall their own actions only and little of others. The Sammāsambuddhas can recall everything as they please, while others can do so only in succession (*paṭipāṭi*). The Sammāsambuddhas may or may not enter upon *samādhi* for recalling the past lives. Even if they do not enter they can recall, while others can do so only by entering upon *samādhi*.

N.C.

5. DIBBACAKKHU.

This miraculous power is obtained by one who has attained mastery in the fourth trance with *ālokakasiṇa* as the ninth or the fifth [*kasiṇa*]¹, and by one who has a natural eye (i. e. unimpaired). It is of two kinds: (i) *kammaphalavipākaniḍḍhataṃ*, and (ii) *bhāvanāniḍḍhataṃ*. [Compare *sucaritakammanibbattaṃ* and *viriyabhāvanābalaṇḍhataṃ* of B. XIII. 73]. By the first, one can see whether a treasure-box does contain any treasure or not. Having attained mastery over the four iddhipādas, he attains the fourth trance in the *ālokakasiṇa*, has *ālokasaññā*, makes no distinction between day and night and finds no obstacle for his mind. His mind knows no darkness. He is above day-light. Gradually, by this practice he attains *dibbacakkhu*. Here we have also the passage which is commented upon by B. in XIII. 73-77: *So dibbona cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇṇe, suvaṇṇe dubbaṇṇe, sugate duggate, yathā-kammūpage sabbasatte....* Upa. does not comment upon this passage. When a *yogāvacara* is thus able to produce the *dibbacakkhu*, he must have the kilesas destroyed. If he does not destroy the kilesas and if he has the *dibbacakkhu*, he falls from *samādhi*. If he falls from *samādhi*, his *āloka* vanishes, and the forms seen by him also disappear. [Cf. B. XIII. 96: *tato āloko antaradhāyati, tasmim antarāhite rūpagataṃ pi na dīssati*]. Among the kilesas mentioned, we find *vicikicchā*, *micchānussati*, *thīnamiddha*, *māna*, *pāpikā vācā*, *samphappalāpa*, *nānatta-saññā*, and so on. After the kilesas are destroyed, if he cannot obtain mastery over the trance, his *dibbacakkhu* is low, the *āloka* is low, and the forms seen by him are also low.

1. See p. 87 above.

Upa. mentions five ārammaṇas: *paritta*, *paccuppanna*, *ajjhatta*, *bahiddhā*, and *ajjhatabahiddhā*, while B. mentions only four omitting the last from the above list. He further says that from this *dibbacakkhu* are produced the four kinds of knowledge: (i) *anāgataṃsaññā*, (ii) *kammassakataññā*, (iii) *yathākammūpagaññā*, (iv) and *kammavipākaphalaññā*. [With this compare B. XIII. 103, where B. mentions only two kinds: *anāgataṃsaññā* and *yathākammūpagaññā*.]

XIII. 103
diff.

PAKIṆṆAKAKATHA

Upa. also adds *pakiṇṇakakathā*, in which he says that if the *yogāvacara* practises *samādhi* with the intention of seeing or hearing, he sees or hears. If he has both the intentions, he both sees and hears. And if he practises with the intention of seeing and hearing, as well as, knowing the minds of others, he can do all the three.

Lokiya abhiññās are *sāsavā*, *rūpapaṭibaddhā* and *pothujja-nikā*. If they are *kusalā*, they are *sekhiyā* and *pothujjanikā*. Those of Arhats are *abyākata*.

N.C.

These abhiññās are not produced in the *arūpāvacara loka*.

XIII. 73-77

CHAPTER X PANNĀPARICCHEDA

[Bk. 9.13a. 5—9.17.5. Tak. 444c-445c. Cf. B. XIV. 1-31]

As usual, Upa. gives the *lakkhaṇa*, *rasa*, etc. Upa. agrees with B. in his statement regarding *lakkhaṇa*, and *paccupatthāna* only. The ānisaṃsas are innumerable but they should be known in brief. He gives them in several gāthās in addition to the eleven ānisaṃsas which he mentions later. Regarding *lakkhaṇa*, *rasa*, etc., he also gives another alternative as follows: *Vijjālakkhanaṃ, saddhammapavesarasā, avijjandhakāra-viddhāmsana-paccupatthānaṃ, catupatisaṃbhida-padaṭṭhānaṃ*. To explain *paññā*, Upa. gives a passage which is substantially the same as is given in Dhs. para. 16 [also cf. paragraphs 20, 555.]: *Paññā, pajānanā, vicayo, pavicayo, dhammavicayo*.....etc.

When Upa. comes to the answer of the question '*katividhā paññā*' he starts with

(A) *Duvidhā*:

Lokiyā

Lokuttarā

The explanations generally imply the same idea, though they differ in expressions, as in B. XIV. 9-10.

(B) *Tividhā*:

(i) *Cintāmayā*¹

Sutamayā

Bhāvanāmayā

These correspond to B. XIV. 14, which gives quotations from Vibhanga 324-25.

(ii) *Āyakoṣallaṃ*

Apāyakoṣallaṃ

Upāyakoṣallaṃ

These correspond to passages from Vbh. 325-26 quoted in Vis. XIV. 16-18.

(iii) *Ācayā*:

Apacyā:

Neva ācayā na apacyā:

tibhūmi-kusala-paññā. } See Vbh. 326
catūsu maggesu paññā. }
catūsu bhūmīsu phalesu ca
tīsu bhūmīsu kiriya(事) -
abyākate² ca paññā.

1. See Peṭ. III. 78, VII. 261 (Burmese ed. 240).

2. Apparently there is some incorrect reading here. It should be 無記 instead of 有記. See also 9.15a.5-7 which also reads in the same way but clearly we must have a reading which would mean *abyākata*, as is clear from Vbh.

(C) *Catubbidhā*:

(i) [The same as in Vibhanga p. 328: N.C. in Vis.]

N.C.

*Kammassakatam paññam: dasasu thānesu sammādit-
phi.* [Explained in Vbh.]

*Saccānulomikāññaṃ: khandhā amiccā'ti, dukkhā'ti,
anattā'ti, evamādikā khanti.*

Maggasamāgissa paññam: catūsu maggesu paññā.

Phalasamāgissa paññam: catūsu phalesu paññā.

(ii) *Kāmāvacara-paññā*

Rūpāvacara-paññā

Arūpāvacara-paññā

Apariyāpannā paññā

*Kāmāvacara-kusalābyākate¹
paññā, etc.*

[The explanation is the same as is given of this classification in Vibhanga 329. The first three of these are given in the threefold classification in Vis. XIV. 15.]

XIV. 15
gives only
the first
three.

(iii) *Dhamme paññam*

比智, *anvaye paññam*² of Vbh.

*Paracittavijānanaṃ (paricce pañ-
nam of Vibhanga)*

等智, (? *sammati- or sammuti-
pañnam of Vbh.*)

[Cf. Vbh. 329. N.C.

N.C. in Vis.³

The explanations are the same as in Vbh. 329.]

(iv) *Atthi paññā ācayāya na apacyāya*

Atthi paññā apacyāya na ācayāya

Atthi paññā ācayāya ceva apacyāya ca

Atthi paññā neva ācayāya na apacyāya

N.C.

[The same as in Vbh. 330. N.C. in Vis.]

(v) *Atthi paññā nibbidāya na paṭivedhāya*

Atthi paññā paṭivedhāya na nibbidāya

Atthi paññā nibbidāya ca paṭivedhāya ca

Atthi paññā neva nibbidāya na paṭivedhāya

N.C.

[The same as in Vbh. 330. N.C. in Vis.]

1. Here also the reading in this text is 有記, but it must be 無記. For, the intended word is *abyākata*.

2. For this expression, cf. Abhk. V. 35; vi. 184; Madhy. p. 480; also cf. A.M.B. p. 254.

3. Cf. Mvy. 1234-37 where the characters used for the second and the third of these are different.

- XIV. 21 (vi) (a) *Attha-paṭisaṃbhīdā* } [The same as in Vis
Dhamma-paṭisaṃbhīdā } XIV. 21 and Vbh. 331,
Nirutti-paṭisaṃbhīdā } as well as 293.]
Paṭibhāna-paṭisaṃbhīdā }
- XIV. 22 (b) *Attha-paṭisaṃbhīdā: hetuphale nāṇaṃ.* } [Vbh. 293
Dhamma-paṭisaṃbhīdā: hetumhi } cf. Vis.
nāṇaṃ. } XIV. 22.]
Nirutti-paṭisaṃbhīdā: dhammaniru-
ttābhiḷāpe nāṇaṃ. }
Paṭibhāna-paṭisaṃbhīdā: nāṇesu nāṇaṃ. }
- XIV. 24 (c) *Atthapaṭisaṃbhīdā: dukkhe ca* } [Vbh. 293
nirodhe ca nāṇaṃ. } Cf. Vis.
Dhammapaṭisaṃbhīdā: samudaye ca } XIV 24
magge ca nāṇaṃ. } which
Niruttipaṭisaṃbhīdā: dhammani- } quotes
rutābhiḷāpe nāṇaṃ. } from Vbh.]
Paṭibhānapaṭisaṃbhīdā: nāṇesu nāṇaṃ. }
- XIV. 24 (d) [The same as in Vbh. 294, referred to in Vis. XIV. 24]
Dhamma-paṭisaṃbhīdā } The knowledge of the
} Buddhist literature as con-
Attha-paṭisaṃbhīdā } tained in the old nine-fold
} division such as *sutta*,
geyya, *veyyākaraṇa*,
gāthā, *udāna*, *itivuttaka*,
jātaka, *abbhutadhamma*,
Nirutti-paṭisaṃbhīdā } and *vedalla*. [All these
} words are given in their
Paṭibhāna-paṭisaṃbhīdā } transliterations.]
- N.C. (e) There is one more interpretation of the *paṭisaṃbhīdā*s
given by Upa. which begins with *cakkhumhi nāṇaṃ*
etc., some details of which are not quite clear. [N. C.
in Vbh. or Vis. in the corresponding portions.]
- N.C. (vii) *Dukkhe nāṇaṃ: dukkha-sampayuttaṃ* }
nāṇaṃ. }
Dukkhasamudaye nāṇaṃ: dukkhasamu-
dayasampayuttaṃ nāṇaṃ. } [N. C. in
Dukkhanirodhe nāṇaṃ: bhāvanāsam- } Vis.]
payuttaṃ nāṇaṃ. }
Maggasamangisso nāṇaṃ: paṭipadā-
nāṇaṃ. }

CHAPTER XI

PANCA UPAYA

PART ONE

[Bk. 10-1.5-10, 22a. 4; Tak. 445c-451c. Cf. Vis. Chapters XIV, XV, XVII.]

The *yogāvacara* wishing to be free from old age and death, wishing to get rid of the cause of birth and death and the darkness of ignorance, wishing to cut off the strings of craving and to attain the *ariyā paññā*, should find the means (*upāyā*) in five things: *Khandhās*, *āyatana*s, *dhātus*, *hetupaccayas* (or *nidānas*) and *ariyasaccas*.

1. KHANDHĀ

The *khandhās* are five: *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāṇa*.

RŪPA

What is *rūpakkhandha*? *cattāro ca mahābhūtā, catunnañ ca mahābhūtānaṃ upādāya rūpaṃ.*

Upa. explains the four *mahābhūtās* as explained already by him in *Catudhātuvavatthānaṃ* (p. 83). Under the *upādārūpa*, XIV. 36 diff. he gives a list of twenty-six things which are the same as are given by B. in XIV. 36, except that there is an addition of two: *jātirūpa* and *middharūpa*. Thus Upa. says that the *rūpas* are thirty in all.

[B. in XIV 71 emphatically rejects¹ any addition to his number, twenty-eight. He does refer among other *rūpas*, to these two *rūpas*, but he says that *jātirūpa* is included under *rūpassa upacaya* and *rūpassa santati* [also see XIV. 66], and *middha-rūpa*² which is advocated by some (*ekaccānaṃ matena*) is rejected by the Aṭṭhakathās on the authority of the following quotation from Sn. 541: *addhā munī'si sambuddho, natthi nīvaraṇā tava*. Dhammapāla in his comment on the word *ekaccānaṃ* says *Abhayagiri-vāsinaṃ*. Buddhaghosa is very emphatic when he states: *middharūpaṃ tava natthi yevā ti paṭikkhittaṃ* and *iti aṭṭhavisatividhaṃ rūpaṃ hoti anūnaṃ anadhikaṃ*.]

XIV. 71
combats
this view.

1. See also Abhm. p. 72, AbhmV. p. 30 which support B.

2. See pp. 48, 123.

In the upādārūpas, Upa. gives the words *cakkhāyatana*, *sotāyatana*, *ghāṇāyatana* etc. instead of B.'s *cakkhu*, *sota*, *ghāṇa*, etc. While explaining these organs of sense, Upa. refers to the various views about the same, among which he refers to one expressed by B. in XIV. 42: *apare tejādhikānaṃ pasādo cakkhu*, *vivara-vāyu-āpa-pathvādhikānaṃ sota-ghāṇa-jivhā-kāyā ti vadanti*. In the description of the *cakkhāyatana*, Upa. speaks of the three circles of the eye and the five layers of *maṃsa*, *lohita*, *vāyu*, *semha*, and *khela* within which it lies. The description of the *cakkhuppasāda* is given by B. [XIV. 48] in these words:

*Yena cakkhuppasādena rūpāni manupassati
parittaṃ sukhumaṃ etaṃ ākāsirasamūpamaṃ*¹.

Upa. also like B. ascribes this quotation to Sāriputta and his quotation is the same except that instead of *ākāsira* of B. he uses the word *ākā*.

Upa. gives a very clear distinction between the mahābhūtas and the upādā rūpas. The former depend upon one another and are produced all together; the latter are produced relying upon the former. The latter are not depended upon by the former, nor do the latter depend upon one another among themselves. This is beautifully illustrated by a simile. The mahābhūtas are like three sticks² reclining upon one another. The upādā rūpas are like the shadows of the three sticks. [10.3.6-7, Tak. 446b. 3-4].

The *yogāvacara* should understand these thirty rūpas in the following five ways:

(i) *Samuṭṭhānto*. As they arise from *kamma*, *utu*, *citta*, *āhāra*, taken singly or in combination with one another. Upa. gives all details. (Cf. with this Abhs. VIth chapter, para. 6, pp. 28-29.)

(ii) *Kalāpato*. Upa. refers to the various groups, such as *cakkhudasaka*, *sotadasaka*, *itthindriyadasaka*, *vatthudasaka*, *jīvitindriyanavaka* and so on. He knows how many of these are *kammamasuṭṭhāna*, *cittamasuṭṭhāna* and so on. [Cf. Abhs. VI. 8, p. 29]. To describe the *cakkhusantati*, Upa. gives the simile of the flow of a stream or the flame of a lamp. [Cf. Abhs. VI. 10:

rūpakalāpasantati kāmaloke dīpajālā viya, nadisoto viya ca abbocchinno pavattati.] Upa. here also goes into minute details.

(iii) *Yonito*. With respect to the birth in the *kāmāvacara* realm or the realm of *opapātika*, *duggatika* or *Brahmakāyika* beings and so on. [Cf. Abhs. VI. 10, p. 30].

(iv) *Nānattato*.

(a) *Duvidhaṃ*: *olārika*, *sukkhuma*; *ajjhata*, *bahiddhā*; *jīvitindriya*, *a-jīvitindriya*. Upa. gives the enumeration of the rūpas classified under these headings.

(b) *Tividhaṃ*: *upādinna*,¹ *anupādinna*, and *vikāra* (or *pabheda*)-*rūpa* (變色); *sanidassana-sappaṭiṅgha*, *anidassana-sappaṭiṅgha*, and *anidassana-appaṭiṅgha*.² [See B. XIV. 74].

(c) *Catubbidhaṃ*: *sabhāva*, *ākāra* (形 seems to be used for *ākāra-vikāra*), *lakkaṇa*, and *pariccheda*.

(v) *Ekattato*. *Sabbaṃ rūpaṃ na hetu ahetukaṃ hetu-vippayuttaṃ*,.....

[The same passage from Dhs. p.124-25, paragraph 584, quoted by B. in XIV. 72 is given here, with a slight variation in the order of the words.]

VEDANĀ

Although one-fold in its characteristic of sensation, it is

Thānato duvidhā: *kāyikā*, *cetasikā*.
Sabhāvato tividhā: *sukkhā*, *dukkhā*, *adukkhamasukkhā*.
Dhammato catubbidhā: *kusalā*, *akusalā*, *vipākā*, *kiriya*.
Indriyato pañcavidhā: *sukhindriyā*, *dukkhindriyā*, *somanassindriyā*, *domanassindriyā*, *upekkhindriyā*.

Kaṇhasukkato chabbidhā: each member of the threefold classification above is modified by the words *sāsavā* and *anāsavā*.

[*Uppatti*]-*dvārato sattavidhā*: *cakkhusamphassajā*, *sotasamphassajā*, *ghāṇa-samphassajā*, *jivhā-samphassajā*, *kāya-samphassajā*, *manodhātu-samphassajā*, *manovīññādhātu-samphassajā*.

1. Upa. seems to explain it as meaning the same as *kammavipākaja* (10.6.7).

2. For the explanation of these terms, also see DhsCm. 46, Sph. 60-62.

Upa. also further says that when taken in detail they are one hundred and eight.¹ He also shows how we get that number.

SANNA

Although onefold in its characteristic of perceiving the object, perception is

Kaṇhasukkavāsena duvidhā: vipariyāsasaññā, avipariyāsa-saññā.

Akusalo tividhā: rūgasaññā, dosasaññā, vihesāsaññā.

Kusalato tividhā: nekkhamma-saññā, adosa-saññā, avihiṃsā-saññā.

Catubbidhā:

(a) In so far as one does not know the real nature of things: *asubhe subhasaññā, dukkhe sukhasaññā, anicce niccasaññā, anattani attasaññā.*

(b) In so far as one knows the real nature of things: *asubhasaññā, dukkhasaññā, aniccasaññā, anattasaññā.*

Vinaye pañca-saññā: asubhe subhasaññā, asubhe asubhasaññā, subhe asubhasaññā, subhe subhasaññā, vicikicchā-saññā.

Ārammaṇato cha saññā: rūpasaññā, saddasaññā, gandhasaññā, rasa-saññā, phoṭṭohabbasaññā, dhamma-saññā.

(Uppatti-) dvārato sattavidhā: cakkhu-sāmpassajā, sota-sāmpassajā, ghāṇa-sāmpassajā, jivhā-sāmpassajā, kāya-sāmpassajā, manodhātu-sāmpassajā, manoviññāna-dhātu-sāmpassajā.

Kusalato tividhā: nekkhamma-saññā, adosa-saññā, avihiṃsā-saññā.

Evaṃ nānattasaññā veditabbā.

SANKHARĀ

Upa. gives a long list of thirty-two sankhāras and adds at the end: *vedanāsāññāvivajjitā sabbe cetasikā dhammā sankhāradhammā.* In this list we find *citta*² and 齋

1. Cf. Vis. XVII. 228 where we have 89 kinds of sensation.

2. This word seems to be used for *saddhā* as it is explained as *cittassa pasādanam*.

nīvaraṇas. On the other hand, there are some from B.'s list in the XIV. 133-184, which we do not find in Upa.'s list. Each of this list is explained by Upa. by similes many of which are very appropriate. For instance, *phaṣsa* is likened to the light of the sun striking the wall, *adhimokkha* to water flowing on to a lower level, *viriya* to a strong bull able to carry a burden, *diṭṭhi* to a blind man touching and feeling an elephant, *anottappa* to a wicked king who fears nobody. Another simile is also to be noted. *Ahiraika* is likened to a *Caṇḍāla* and along with *anottappa* is said to be *agāravapadaṭṭhāna*.

VINNAṆA

Upa. gives only seven kinds of *viññānas*: *cakkhuviññāna, sota-viññāna, ghāṇa-viññāna, jivhā-viññāna, kāya-viññāna, mano-viññāna* and *manodhātu-viññāna*. One should understand these *viññānas* in three ways:

(i) *Vatthārammaṇato*: the five *viññānas* have separate *vatthus* and separate *ārammaṇas*, while *manodhātu* and *manoviññāna* have the same *vatthu*, though the former has five *ārammaṇas* while the latter has six. Upa. goes into many more minute details such as the internal or external *vatthu* or *ārammaṇa*, etc.

(ii) *Ārammaṇato*: several details are given which are not quite clear.

(iii) *Dhammato*: the association with different *viññānas* of one or more of the following: *vitakka, vicāra, pīti, sukha, dukkha, domanassa, upekkhā*, etc.

The Section closes with a passage which is the same as is given at the end of the section on *rūpa* [Dhs. para. 584. See above p. 97].

As a general concluding summary of the treatment of all the five *khandhas*, Upa. says that we must understand them from the following four points of view:

(i) *Vacanthato*. The words for each of the five *khandhas* and the word *khandha* itself are interpreted. The interpretation of these words appears to be the same as is given by B. except in the case of the word *rūpa*.

(ii) *Lakkhaṇato*. The characteristics of each of the *khandhas* are given. *Rūpa, vedanā*, etc. are respectively compared to a

N.C.

XIV. 83-124
altogether
diff.

XIV. 133-184
much diff.

thorn that pricks, the disease of leprosy, a maker of images, the turning of a wheel and knowing the taste.

(iii) *Paricchedato*.

Pañca khandhā : sabbe dhammā.

Pañca upādānakkhandhā : sabbe sāsavā dhammā.

Pañca dhammakkhandhā : Silakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho, vimuttiñāṇakkhandho.

[Cf. B
XIV.
214,
219.]

(iv) *Sangahato*. All the khandhas are classified under the headings of *āyatana*, *dhātu* and *sacca* with a detailed enumeration.

2. ĀYATANĀNI

[Bk. 10. 12a. 4—10. 16. 5 ; Tak. 448c.-449c. Cf. Vis. XV. 1-16.]

Upa. gives the same twelve āyatanas as are given by B. in XV. 1 and gives the interpretation and explanation of each of them. His interpretation is more simple and more natural than that of B. He does not give the artificial interpretation as B. gives of the words *cakkhu*, *sadda*, *jivhā* or *kāya*. He interprets the word *cakkhāyatana* as the *dhātupāsāda* by which one sees forms, *jivhā* as the *dhātupāsāda* by which one knows the taste, *kāya* as that by which one touches. He explains the word *manāyatana*, as *sattaviññāṇadhātuyo*, and the *dhammāyatana* as *tayo arūpino khandhā*, *aññārasa sukhuma-rūpāni*, *nibbāṇa ca*.

These āyatanas should be understood in five ways:

(i) *Vacanatthato*. Upa. interprets the words *cakkhu*, *sota*, etc. as well as the word *āyatana*. He interprets the word *dhamma* as without life (*nijjivam*), and *āyatana* as *arūpadhamma-dvāra-vatthu-adhiṭṭhāna*. No artificial interpretation of that word as given by B. is found here.

(ii) *Visayato*. The eye and the ear do not come into contact with their objects, while the nose, tongue and the body do. [Cf. B. XIV. 46.] Upa. also refers to an alternative view of some people who believe that the eye and the ear¹ do come into

contact with their objects. And their argument is that a magic incantation will be heard unless there is some obstacle, which is very close to the ear. Similarly, the eye must be reaching the object. For, beyond the wall one cannot see. [That is to say it cannot reach the object and so it cannot see.]

(iii) *Paccayato*. [This corresponds to B. XV. 35-39.]

Here we find a passage corresponding to what is ascribed by B. to former teachers (*pubbācariya*). From this B. quotes in brief in XV. 39. The passage given by Upa. is fuller and treats of the same subject. Therein it is shown that *cakkhuvinnāna* arises because of *cakkhu*, *rūpa*, *āloka* and *manasikāra*.¹ This passage agrees with that in B. except in the last two cases of *kāyaviññāna* and *manovinnāna*. In the former case, Upa. drops the word *pathavī* from B.'s list, while, in the latter case, he gives *mana*, *dhamma*, *adhimokkha*, *manasikāra* instead of B.'s *bhāvangaṇa*, *dhamma*, *manasikāra*. Upa. goes then into the detailed explanation of these terms.

(iv) *Vithibhedato*. [This corresponds to B.'s XIV. 115-123.]

Upa. speaks of the three kinds of *vithi* which corresponds to *mahanta*, *paritta*, *atiparitta*, and mentions the seven kinds of *cittas* in the *mahantavithi*. He further gives a very beautiful simile to illustrate the different stages in the process of cognition by the eye. A king is sleeping in his palace² and the queen and a dumb maid-servant are there in attendance, the maid-servant shampooing the feet of the king. The gates of the palatial structure (town, as Upa. puts it) are closed and are guarded by a deaf man. The gardener of the king comes to the gate with a mango-fruit (菴樂果) in his hand with the intention of presenting it to the king. He finds the door closed and knocks at it. The king hears the sound and wakes up. He orders the dumb woman in attendance to have the door opened. She instructs the deaf door-keeper, by means of signs, to open the door. The door is opened and the king sees the fruit, takes

1 Cf. DhsA.59; also Sph. 84-85 (Comment on i.42): *Evam hi viññāna-kāraṇam paṭhyate—caksurindriyam anupahatam bhavati, viṣaya abhāsagato bhavati, tajjasa manasikāraṇaṁ pratyupasthito bhavati*; Sik. 225, where *ākāsa* is added as one more contributory factor: *Cakkuṣa pratitya rūpaṇa cālokaṇaṁ tajjaṇa ca manasikāraṇa ca pratityopadyate caksurvijñānaṇa*.

2 For a closely allied simile see Aññāsālini, pp. 279, 280; also cf. Compendium of Philosophy p. 30.

1. Dhammapāla in his comment on this (p. 509) says: *Sotam pi sampatta-visayaggaṇi ti ke ci*.

a knife in his hand, while the dumb woman holds the fruit in her hand. In come the courtiers. The courtiers take the fruit to the queen who washes it, and seeing whether it is ripe or unripe, gives a piece to each of the courtiers and then finally gives it to the king. The king tastes the fruit and praises or condemns it, as the case may be, after he has eaten it and then goes back to sleep.

The simile is further explained with its application.

Bhavanga-citta is like the king who is asleep.
Cakkhudvāre rūpāram-maṇa-gaṇaṇa is like the gardener who takes the mango-fruit and knocks at the door.

以緣展轉界 (2) is like the king's hearing the sound and instructing the attendant to have the door opened.

Avajjana-citta is like the dumb woman instructing the man by means of signs to open the door.

Cakkhu-viññāṇa is like the king's seeing the fruit after the deaf man has opened the door.

Sampaticchanacitta is like the king's taking the knife, the woman's holding the fruit, and the coming in of the courtiers.

Santīraṇacitta is like the courtiers' taking the fruit and giving it to the queen.

Votṭhabbanacitta is like the queen's washing the fruit, [seeing] whether it is ripe or unripe and giving a piece to each of the courtiers(?)² and then giving one to the king.

Javanacitta is like the king's eating the fruit,

Tadārammaṇa-phaluvipāka-citta is like the king's praising or condemning the fruit after he has eaten it.

Bhavangapātacitta is like the king's going back to sleep.

1. The meaning of this expression is not clear. Evidently this stage corresponds to *bhavanga-cālana* and *bhavanga-upaccheda*. See Vis. XIV.115 and Abhs. IV.3, pp. 16-17.

2. This also is not quite clear.

Upa, also further speaks of the other vithis as well as that in the *manodvāra*.

(v) *Sangahato*. Upa, tells us how these āyatanas can be distributed under the classification of the khandhas, dhātus and saccas.

3. DHĀTUS

[Bk. 10.16.6-10.17.2 : Tak. 449c-450a. Cf. Vis. XV. 17 to the end of XVth Chap.]

Upa, gives the same eighteen kinds of dhātus¹ given by B. in XV. 17. He explains those terms. There is so much matter in this section that is found in the last section as well.

These dhammas are called khandhas because they are grouped together, āyatanas because they are *dvāralakkhaṇā*, and dhātus because they are *sabhāvalakkhaṇā*. [Cf. Vis. XV. 21: *attano sabhāvaṃ dhārenti ti dhātuyo*.]

Upa, gives a quotation ascribed to the Blessed One which purports to say that a man of keen intellect speaks of the Truth of Suffering with the help of khandhās, a man of medium intellect speaks with the help of āyatanas, and a man of dull intellect with the help of dhātus.

4. HETUPACCAYĀ (因緣)

[Bk. 10.17.3—10.23a,4; (end of Bk. 10); Tak. 450c; Cf. B. XVIIth Chap.]

[It is difficult to say what the original expression for 因緣 might have been. For, the same characters are used for *nidāna*, *paṭiccasamuppāda* and *hetu-paccaya*. (See My. 229, 9210, 2241, 2267). So these characters may as well have been used for *nidānas*.

It may be noted that Upa, gives the section on Hetupaccayas which corresponds to B.'s on *Paṭiccasamuppāda* before the section on saccas, an order which is just the opposite of B.'s.]

We find here the same passage from S. ii. 1. as is quoted by B. in Vis. XVII. 2: *Avijjāpaccayā sankhārā, sankhārapaccayā viññāṇaṃ*, etc. We also meet with another passage which gives the negative side of the same formula. *Avijjānirodhā sankhāra-nirodho, sankhāra-nirodhā viññāṇanirodho*, etc. [Cf. S. ii. 4.] B. does not give this passage.

1. With this compare Sph. 58-59, (comment on stanza 27).

Upa.'s explanation of these words is quite simple and savours of no scholasticism of B. He also gives a protracted simile to explain the inter-relation of the twelve factors of the Law of Causation—the simile of the seed growing into a tree and then into a seed again.

Here are given below the twelve factors with their explanation and illustration:—

Factors	Explanation	Illustration
<i>Avijjā:</i>	<i>catūsu saccesu aññāṇaṃ;</i>	is compared to 穀 paddy (<i>viñhi</i>).
<i>Saṅkhārā:</i>	<i>kāya-vācīcittakammāni;</i>	are compared to a seed (<i>bīja</i>).
<i>Viññāṇaṃ:</i>	<i>putisandhikkhaṇe pavattitaṃ cittaṃ;</i>	is compared to a sprout (<i>ankura</i>).
<i>Nāmarūpaṃ:</i>	<i>cittacetasikā dhammā, kalalarūpaṇ ca;</i>	is compared to a leaf (<i>pattā</i>). ¹
<i>Salāyatanaṃ:</i>	<i>cha ajjhātika-āyatanāni;</i>	is compared to a branch (<i>sākhā</i>).
<i>Phasso:</i>	<i>cha phassakāyā;</i>	is compared to a tree (<i>rukkhā</i>).
<i>Vedanā:</i>	<i>cha vedanākāyā;</i>	is compared to a flower (<i>pupphaṃ</i>).
<i>Tañhā:</i>	<i>cha tañhākāyā;</i>	is compared to juice (<i>rasa</i>).
<i>Upādānāṃ:</i>	<i>cattāri upādānāni;</i>	is compared to [the ear of] rice (<i>sālī</i> or <i>taṇḍula</i>).
<i>Bhavo:</i>	<i>kāma-rūpa-arūpabhava-samuṭṭhāpakaṃ kammaṃ;</i>	is compared to a seed (<i>bīja</i>) again.
<i>Jāti:</i>	<i>bhave khandhābhiniḍḍati;</i>	is compared to a sprout (<i>ankura</i>).
<i>Jarā:</i>	<i>khandhānaṃ paripāko;</i>	for this no simile is used.
<i>Maraṇaṃ:</i>	<i>khandhānaṃ viddhamasana-paribhedo;</i>	for this no simile is used.

Upa. shows by this simile that this is a round of which the beginning or the end is not known. B. gives no such one simile for the whole. In XVII. 303, where B. gives different similes

1 See Mvy. 433, 492.

for the different factors, he uses the simile of a *bīja* and *ankura* for *bhava* and *jāti*.

Upa. also raises the question: *kimpaccayā avijjā?* In answer he says:

(i) *avijjā yeva avijjā-paccayo*.¹ And further he says that

(ii) all kilesas also are the paccayas of *avijjā* and to support his statement he gives the quotation: *āsavasamudayā avijjā-samudayo*. [Cf. B. XVII. 36, quoting from M. i. 54.]

Upa. then raises some ten questions which he briefly answers. Of these twelve factors, *avijjā*, *tañhā* and *upādāna* are the three kilesas, *saṅkhārā* and *bhava* are the two kammās and the remaining seven are vipākas. *Avijjā* and *saṅkhārā* are in the past, *jāti* and *jarā-maraṇa* are in the future, while the rest are in the present. [With this compare B. XVII. 234, 287 which is exactly the same.] This succession of old-age and death should be known to be without a beginning. These twelve dhammas, because they are the causes of one another in succession, are the *hetupaccaya-samuppāda* or *pañcikasamuppāda*. The difference between the twelve *hetupaccaya-angāni* and *samuppānādhammā* is that the *hetupaccayas* are the different kinds of *saṅkhāras* about which, when they have not yet come into existence, we cannot say that they are *saṅkhata* or *asaṅkhata*; while they come into existence, they become the *hetupaccaya-dhammā* or *pañcica-samuppādadhammā* (? 以起因緣法行);² when they have already come into existence they are *saṅkhata*.³ Upa. also speaks of the *hetupaccayas* as *gambhīrasabhāva*. [Cf. B. XVII. 11, 304-314.]

XVII. 284,
287

Further these *hetupaccayas* should be known in seven ways:

(i) *Sandhito*. There is one *sandhi* between *saṅkhāras* and *viññāṇa*, another between *vedanā* and *tañhā* and the third between *bhava* and *jāti*. [Cf. Vis. XVII. 288-89.] B. speaks of *hetuphalasandhi*, *phalāhetusandhi*, and *hetuphalasandhi*. Upa. calls the first and the third *sandhis* *hetuphalasandhi* and *bhavasandhi*, while the second is *phalāhetusandhi* and not *bhavasandhi*. Upa. goes into a long discussion of the *bhavasandhi* and describes how one individual passes from one existence to another. In that connection he speaks of *kamma*,

XVII. 288-
89

XVII. 136-
45
diff.

1 Cf. Netti, 79: *Iti avijjā avijjāya hetu, ayoniso manasikāro paccayo*.

2 This is not clear.

3 Cf. S. ii. 26.

XVII.
155-56
P.a.

kammanimitta, *gati* and *gatinimitta*, while B. speaks of only three with the omission of *gati*. [Cf. B. XVII. 136-45.] We also meet with here [Vim. 10.21.4] the famous simile in Buddhist literature,—the simile of one lamp kindling another lamp. There is also a description as to how the material form [of an individual] is produced. [Cf. Vis. XVII. 155-56]

XVII. 290
diff.

(ii) *Catusankhepato*. This corresponds to B.'s XVII. 290 although we do not find there the terms used by Upa., namely—*atitakammakilesa*, *paccuppannaphalavipāka*, *paccuppanna-kamma-kilesa*, and *anāgataphalavipāka*.

XVII. 291-
97
S.a.

(iii) *Visatiya ākārehi*. This is in substantial agreement with B.'s XVII. 291-97, although Upa. is very brief. We find in this connection the quotations from Ps. i. 52, given by B. in XVII. 292, 296, 297. There seems to be something wrong with the Chinese Text, for instead of the closing line in the quotation in the para. 292, we have the closing line of the quotation in the para. 294, but the whole passage corresponding to the quotation in para. 294 is missing. Similarly, there is some variation in the last quotation.

XVII. 298
q.d.

(iv) *Cakkato*. *Avijjāpaccayā sankhārā...jātipaccayā jarā-maraṇaṃ*. *Evam etassa kevalassa dukkhakkhandhassa samudayo hoti*. It is ignorance of this heap of suffering that is *avijjā*. And from *avijjā* there arise *sankhāras* and so on. [Cf. B. XVII. 298, which is quite different.]

(v) 以牽 (?). *Avijjā* leading forward to the future and *jarā-maraṇa* in the other direction to the past.

N.C.

(vi) *Paricchedato*. [N. C.]

(a) *Duvidha*:

Lokiya: that *avijjā* is at the beginning;
Lokuttara: that *dukkha* depends upon *dukkha*,
saddhā upon *saddhā*, and so on.
[Does this correspond to the quotation from Ptn. given by B. in XVII. 84 ?]

(b) *Catubbidha*:

kammakilesato hetu: as *avijjā* is at the beginning,

bijato hetu:

as in the relation of a seed and sprout.

bhava-nikanti (有作): 如化色 like *opapātikarūpa* (?).
共業爲因 As in things born together,
(? *sahajāta-kamma-hetu*) as the earth and snow,
mountain and ocean, the
sun and moon.¹

(vii) *Lakkhaṇasangahato*: the twelve factors are distributed over the classification of being characterised as *khandhas*, *āyatanas*, *dhātus* and *saccas*; as, for instance, so many of the twelve factors are included in the *sankhārakkhandha* and so on. In the same way with the rest.

1. The idea is not clear.

CHAPTER XI

PAÑCA UPAÏA

PART TWO

[Bk. 11.1.5.—11.6a. 8; Tak. 452a-452b; Cf. Vis. XVI. 13—end of the Chap.]

5. SACCĀNI

Cattāri ariyasaccāni : dukkhāṃ, dukkha-samudayo, dukkha-nirodho, dukkha-nirodha-maggo.

XVI. 31-60
g.a.

These four truths are described in the same words from Vibhanga as are quoted by B. in XVI. 31. The comment on the text of the First Truth: *Jāti pi dukkhā, jarā pi dukkhā,sankhittena pañca upādānakkhandhā dukkhā*, generally agrees—although it is very brief—with that of B. XVII. 31-60, except in a few cases, as on the word *jarā*. Upa's comment on that word, if rendered in Pali, would be as follows: *Dhātūnaṃ paripākabhāvā bala-rūpa-indriya-sati-paññānaṃ hāni*.

After giving the comment on this textual passage, Upa. proceeds to the classification of *dukkha*. It is

(a) *Duvidha*:

vattitudukkhā : jātidukkhāṃ, maraṇadukkhāṃ, appiyānaṃ sumpayogo, piyānaṃ vippayogo, yam pi icchaṃ na labhati tam pi dukkhāṃ, sankhittena pañca upādānakkhandhā dukkhā.

sabhāvadukkhāṃ : sokadukkhāṃ, parideva-dukkhāṃ, domanassa-dukkhāṃ, upāyāsa-dukkhāṃ.

XVI. 35

(b) *Tividha*:

dukkhādukkhāṃ : kāyikaṃ, cetasikaṃ.

vipariṇāmadukkhāṃ : sāsavā sukhā vedanā

vipariṇāmavattitv.

sankhārādukkhāṃ : pañca upādānakkhandhā.

[Cf. Vis.
XVI.35;
see also
Abhk.
VII.78]

XVI. 61

The comment on the text of the Second Truth generally agrees with that of B. XVI. 61. With reference to the Third Truth, Upa. is very concise. He merely gives the text and

gives no comment on it. He gives no discussion on *Nibbāna* as B. gives in XVI. 67-70. He, however, like B. XVI. 63, states that the Blessed One preached about the Cessation of Suffering by way of the Cessation of the Origin of Suffering.

When Upa. comes to the Fourth Truth he explains the Eightfold Path with two alternative interpretations of each of these factors of the Path. His interpretation often differs from that of B. [XVI. 75-83]. Here it follows:

XVI. 75-83
p.a.

Sammā-diṭṭhi : Catusaccesu nāṇaṃ; Nibbāne nāṇadassanaṃ.
Sammā-santivīdha-kusala-saṃ- *Nibbāne sankappo.*

kappo : kappo;
Sammā-vācā : catubbidhā pāpaca- *micchā vācāya pahā-*
ritā virati; naṃ.

Sammā-kam- *tivīdha pāpacaritā* *micchā kamma*
vanto : virati; pahānaṃ.

Sammā-ājīvo : micchājīvā virati; micchājīvassa pahānaṃ.
Sammā-vāyāmo : cattāri sammappa- *micchā viriyassa*

dhānāni; pahānaṃ.
Sammā-sati : cattāri satipaṭṭhā- *Nibbāne sati.*
nāni;

Sammā-samādhi : cattāri jhānāni; Nibbāne cittakaggatā.

Then he goes on to show how the Noble Eightfold Path covers all the thirty-seven *bodhidhammas*. [Cf. Vis. XVII. 86 and XXII. 33-38.]

Upa. raises the same question as is raised by B. in XVI. 27, as to why these Truths are just four, neither three nor five. The answer of Upa. agrees in general with that of B. in the first half of XVI. 28. B. gives several other reasons in addition to the two of Upa. XVI. 27-28
p.a.

These Truths should be understood in eleven ways:

(i) *Vacanaṭṭhato*. Upa. gives the interpretations of the words *ariya-sacca, dukkha, samudaya, nirodha* and *magga*. His interpretations are, as usual, more simple and more natural. [This corresponds to B. XVI. 16-22]. XVI. 22

(ii) *Lakkhaṇato*. This corresponds to B. XVI. 23, where B. also gives *rasa*, and *paccupaṭṭhāna*. Upa. agrees with B. only in part. XVI. 23
p.a.

(iii) *Kamato*. [compare B. XVI. 29, 30.] Upa. gives two reasons of which only the first *olārikatṭhena* is common with that of B.'s *olārikattā*. The second reason given by Upa. is XVI. 29-30

sacchikātabbaṭṭhena. Upa. gives a very fine simile to illustrate the appropriateness of the order of these Truths. Just as a skilful physician first sees the symptoms of a disease, then hears the cause of it, and then seeing the necessity of the cure of the disease prescribes a suitable medicine; so the four Truths may be known as coming in the same order.

XVI. 85
p.a.

(iv) *Sankhepato*. There does not appear to be any paragraph in Vis. except a part of XVI. 85, which expresses an idea similar to that expressed in the last of the three cases under this heading. Upa. explains in the first two cases the denotation of these Truths and in the last case he tells what these Truths can accomplish. Concerning the last he says: *Dukkhaṃ sakkāyaditṭhivāra-pidahanasamattamaṃ, samudayaṃ uccchedaditṭhivāra-pidahanasamatto, nirodho sassataditṭhivāra-pidapanasamatto, maggo micchādītṭhivāra-pidahanasamatto*. [Cf. B. XVI. 85 where instead of *micchādītṭhi* B. has *akiriya-ditṭhi*.

XVI. 87

(v) *Upamāto*. We find here the similes of *visarukkha*, *orimatāra* and of *bhāra* as given in B. XVI. 87, where B. gives several others in addition.

(vi) *Paricchedato*.

Cattāri saccāni: Sammuti-saccaṃ, pacceka-saccaṃ (? 各各諦) *paramattha-saccaṃ, ariya-saccaṃ*.

Here it is the last that is meant.

XVI. 86
a.

(vii) *Gaṇanāto*. This corresponds, in part only, to B. XVI. 86. There B. gives the various dhammas that are included under the Four Truths. Upa. gives the various alternatives of the different dhammas that are covered by the first two Truths, while the last two are invariably the cessation of what is included under the second, and the way to the cessation of the same, respectively.

(viii) *Ekattato*. This is given to be of four kinds: *saccatthato, avitathatthato* [Cf. XVI. 102], *dhammatthato, suññatthato* [Cf. Vis. XVI. 90].

(ix) *Nānattato*.

(A) *Duvidha*:

(a) *lokiyaṃ: sāsavaṃ, saṃyojanīyaṃ*... [Dhs. paragraph 584]... *sankilesikaṃ*.

lokuttaraṃ: anāsavaṃ... [just the opposite of above]... *asankilesikaṃ*.

(b) *sankhata: tīṇi saccāni*.
asankhata: Nirodha-saccaṃ.

(c) *arūpa: tīṇi saccāni*.
sarūpa: dukkha-saccaṃ.

(B) *Catubbidha*:

(a) *akusala: samudaya-saccaṃ*.
kusala: Magga-saccaṃ.
abyākata: Nirodha-saccaṃ.
kusala-akusala-abyākata: dukkha-saccaṃ.

(b) *pariññeyyaṃ: dukkha-saccaṃ*
pahātabbaṃ: samudaya-saccaṃ [Cf. B. XVI.
sacchikātabbaṃ: Nirodha-saccaṃ 28, 102.]
bhāvetabbaṃ: Magga-saccaṃ.

XVI. 28,
102

(x) *Kama-vitthārato*. The following will represent the classification of the four Truths under this heading:

	<i>dukkha</i>	<i>samudaya</i>	<i>Nirodha</i>	<i>Magga</i>
<i>Ekavidha:</i>	<i>sa-viññāṇa-</i>	<i>abhimāna</i>	<i>pahāna</i>	<i>kāyagatā-</i>
	<i>ka-kāya</i>		what is men-	<i>satī</i> .
			tioned under	
			<i>samudaya</i> .	

<i>Duvidha:</i>	<i>nāmarūpa</i>	<i>avijjā,</i>	<i>saṃatha,</i>
		<i>bhava-taṇhā</i>	<i>vipassanā.</i>
<i>Tividha:</i>	<i>dukkha-</i>	<i>tividha-aku-</i>	<i>śīla, samā-</i>
	<i>dukkha</i>	<i>salamūlāni</i>	<i>dhi, paññā.</i>
<i>Catubbidha:</i>	<i>sakkāya-bhā-</i>	<i>cattāro vi-</i>	<i>cattāro sati-</i>
	<i>va-vatthu</i>	<i>pallāsā</i>	<i>paṭṭhānā.</i>
	(? 身性處)		

<i>Pañcavidha:</i>	<i>pañca gatiyo</i>	<i>pañca nīva-</i>	<i>pañca indri-</i>
		<i>raṇāni</i>	<i>yāni.</i>

<i>Chabbidha:</i>	<i>cha phassā-</i>	<i>cha taṇhā-</i>	<i>cha paṇinis-</i>
	<i>yatanāni</i>	<i>kāyā</i>	<i>saggadhammā.</i>

<i>Sattavidha:</i>	<i>satta viññā-</i>	<i>satta anu-</i>	<i>satta bojjhan-</i>
	<i>ṇaṭṭhitiyo</i>	<i>sayā</i>	<i>gāni</i>

<i>Aṭṭhavidha:</i>	<i>aṭṭha loka-</i>	<i>aṭṭha micchā</i>	<i>aṭṭhangiko</i>
	<i>dhammā</i>	<i>antā</i>	<i>maggo</i>

Navavidha: nava sattā- nava taṇhāmū- pahāna nava sammā-
vāsā lakā dhammā of what is manasikāra-
 mentioned *mūlakā-*
 under *dhammā*¹
samudaya

Dasavidha: dasadisācariyā dasa saṃyo- dasa saññā.
 (十方行) *janāni* „ „

(xi) *Sangahato*:²

(a) *Khandha-sangaha; dukkha* is included under all the five khandhas, *samudaya* and *Magga* under *sankhārakkhandha* and *Nirodha* under no *khandha*.

(b) *Āyatana-sangaha: dukkha* is included under all the twelve āyatanas, and the remaining three under *dham-māyatana*.

(c) *Dhātu-sangaha: dukkha* is included under all the eighteen dhātus, while the remaining under *dhamma-dhātu*.

In this way one understands the noble Truths. These are called the *ariya-sacca-upāyā*.

CHAPTER XII

SACCAPARICCHEDO

PART ONE

[Bk. 11.6a.9—11.19a.8 (end of Bk. 11); Tak. 453b-456c;
 Cf. Vis. Chapters XVIII, XIX, XX in part and XXI. 1-28].

DITTHIVISUDDHI

The *yogāvacara*, when he has understood the khandhas, dhātus, āyatanas, hetupaccayas and saccas, should know that there exist these things only and that there is no *satta*, no *jīva*, that there are only *nāma* and *rūpa*, that one does not consist of the other, and yet one is not independent of the other. [Compare Vis. XVIII. 33, 32: *Nāmaṃ rūpeṇa suññaṃ, rūpaṃ nāmena suññaṃ; aññamaññaṃ nissāyeva pavattati*. To illustrate this nature of *nāma* and *rūpa*, Upa. has given here the simile of a drum and sound, as well as that of a blind man and a lame man. [These similes are given in full in Vis. XVIII. 33, 35.] Upa. dilates much upon the distinction between *nāma* and *rūpa*. The former has no body, is flighty and very easy to move, while the latter has body, and slow to move. The former can think, know and understand, while the latter cannot do so. The former can know 'I walk, sit, stand or lie down,' although it cannot do so itself. The *rūpa* alone can do these movements. Similarly *nāma* cannot do the actions of eating, drinking, tasting, etc. which can be done by the *rūpa* alone, but it can know 'I eat, drink, taste, etc.' Thus he knows that it is only the *sankhāras* that exist, and they are nothing but suffering. When he has this insight into suffering (*dukkhe ñāṇaṃ*), there is *yathābhūta-ñāṇadassana-visuddhi*, or *nāma-rūpa-vavatthānaṃ*. [Cf. B. XVIII. 37, XX 130].

XVIII. 32,
33

Similes in
XVIII. 33,
35

N.C.

KANKHĀVITARAṆA-VISUDDHI

Even after this if the *yogāvacara* has still any thought about *satta*, he should further reflect upon the causes (*nidāna*) of suffering. He should reflect upon the Law of Causation, or of Dependent Origination, both in the regular order as well as in the reverse order. He may reflect upon this Law of Dependent Origination in full, or, even in brief, beginning with *vedanāpaccyā taṇhā* [Cf. Vis. XVII. 28, 30, 32, 37, 41]. Thus

XIX
XIVth ch.
diff.

¹ Cf. S. V. 91. Cf. Vis. XVII. 107 *ayoniso-manasikāra-mūlakā*.

² For this threefold *sangaha*, see Dhātukathā 1, 2 ff. and its commentary, p. 115; also compare Peṭ. VI. 124 (Bur. ed. 176), *Buddhānaṃ Bhagavacintānaṃ sāsanaṃ tividhena sangahaṃ gacchati—khandhesu, dhātusu, āyatanesu ca*; also see Sph. 37 (comment on stanza 14): *Bhagavato Vineyavaśāttisro deśanāḥ: skandhāyatanaadhātudeśanāḥ*.

he has an insight into the origin of suffering (*dukkha-samudaye nāṇaṃ*), which is the same as *dhammaññāṇaṃ* or *hetupaccaya-pariggaha nāṇaṃ*, or *kankhāvitaraṇavisuddhi*. All these expressions mean the same thing though they are different in words. [Cf. Vis. XIX. 25-26.]

When the *yogāvacara* has thus understood the Origin of Suffering, he further reflects upon the Cessation of Suffering. By reflecting upon the Law of Dependent Origination in the negative way, that is to say, that the cessation of suffering is possible by the cessation of birth, and so on, up to that the cessation of *sankhāras* is possible by the cessation of ignorance (*avijjā*), he sees that *Nirodha* also is *hetupaccaya-paṭibaddha*, and that by the cessation of craving (*taṇhā*), it can be attained. When he has thus realized the Truth of the Cessation of Suffering, he tries to find out the Path for the cessation of craving. He knows that seeing danger in the five *upādānakkhandhas* is the Way, the Path.

He then reflects upon the *upādānakkhandhas* in one hundred and eighty ways. Upon *rūpa* for instance he reflects in this way:

Atthi rūpaṃ atitāṃ, anāgatāṃ, paccuppannāṃ, ajjhataṃ, bahiddhā, mahantaṃ, parittaṃ, oḷārikaṃ, sukhumaṃ, dāre, santike, sabbaṃ rūpaṃ aniccaṃ ti passati. [This is the same quotation from Ps. i. 53.4 as is given in B. XX. 6.] In the same way he reflects upon the other four *khandhas*. Thus there would be 12 multiplied by 5 i.e. 60 kinds of reflections. Add to these, 60 in each of the other two reflections by way of *dukkha* and *anattā*. Thus we get one hundred and eighty in all.

There is also another way. He reflects as *anicca, dukkha, and anattā* on the following groups: [Cf. the list in Vis. XX. 9] 6 *ajjhattika-āyatanāni*, 6 *bāhira-āyatanāni*, 6 *viññāṇkāyā*, 6 *phassa-kāyā*, 6 *vedanā-kāyā*, 6 *saññā-kāyā*, 6 *cetanā-kāyā*, 6 *taṇhā-kāyā*, 6 *vitakkā*, 6 *vicārā*. Thus we get one hundred and eighty (3 × 6 × 10).

He considers all *sankhāras* as changing from year to year, month to month, day to day, nay, even from moment to moment. In fact they appear to be new every moment [B. XX. 104: *nicanavā*], like the continuous flame of a lamp [the constituent particles of which are new every moment].

He also considers them as *dukkhā, anattā*. By *aniccānupassanā* his mind is inclined to *animittā dhātu*, by *dukkhānupassanā* to *appaṇihitā dhātu*, and by *anattānupassanā* to *suññatā*

dhātu. He understands his discriminating knowledge that every kind of existence such as *tayo bhavā, pañca gatiyo, satta viññāṇatthitīyo, nava sattāvāsā*, is fearful and unreal.

Pariccheda-nāṇaṃ niṭṭhitāṃ.

UDAYAUBBAYANĀṆAṃ

The *yogāvacara*, having discriminated the *upādānakkhandhas* with these three *lakkhaṇas*, wishes to cut them off. He takes the *nimitta* and penetrates to the *udaya* and *vaya*.

Upa. gives three kinds of *nimitta-gaṇa*:

(i) *Kilesa-nimitta-gaṇa*. This is the perverse view N.C. (*vipallāsasaññā*) of an ordinary man, that things are permanent when they are not. He is attached to the *kilesas*. This is like the falling of a moth into a lamp.

(ii) *Samādhi-nimitta-gaṇa*. On one of the thirty-eight *nimittas* (i.e. *kammatthānas*¹) he concentrates his mind and thus binds it with the object. This is like the goad applied to an elephant.

(iii) *Vipassanā-nimitta-gaṇa*. If a man, who entertains a belief that things are permanent, sees with insight into each of the five *khandhas* with their characteristics, he would wish to give them up, like a man who has seized a poisonous serpent. [For this simile compare Vis. XXI. 49-50.]

Upa. goes into details of the way of taking the *nimittas* and penetrating to the *lakkhaṇas*. Of the former he gives two ways: *ārammaṇato* and *manasikārato*, and of the latter three: *hetuto*, *paccayato*, and *sa-rasato*, in each of the two cases of *udaya* and *vaya*.

He penetrates to the *udaya* and *vaya* of *sankhāras*. When he has seen *udaya* and *vaya*, he understands four things:

- | | |
|------------------------------|--|
| (i) <i>ekalakkhaṇadhamma</i> | [From the explanation given of these terms, they appear to correspond to <i>ekattanaya, nānattanaya, abyāpārandā</i> and <i>evaṃ-dhammatānaya</i> of B. XVII. 309-313; also they appear in XX. 102.] |
| (ii) <i>nānatta-dhamma</i> | |
| (iii) <i>akiriya-dhamma</i> | |
| (iv) <i>sammā-dhamma</i> | |

These terms are explained at great length. He perfects his knowledge of the *sankhāras* and knows that all the *sankhāras*

1. See Chap. VII. above, p. 38 ff.

XX. 78
p.a.
XX. 79
c.a.

KVIII. 32,
33, 36

appears to be the same. In these stanzas, we meet with the smiles of a flash of lightning and a *gandhabba-nagara*. [See Vis. XX, 104, XXI, 34.] The first stanza of paragraph 36 is also the same except that instead of *sakena balena* Upa, has *sakena kāyena*. In the second stanza of the same paragraph, instead of *parapaccayato ca jāyare* and *para-ārammaṇato*, Upa. has respectively *na attav jāyare* and *na attārammaṇato*.

The *yogāvacara* sees the *vaya* in this way. When he has not yet completely mastered the *saṃādhi*, there appear to him the following ten things [which B. calls *upakkilesā*]: *obhāso, nāṇaṃ, pīti, passaddhī, sukhaṃ, adhimokkha, paggaḥo, upaṭṭhānaṃ, upekkhā*, and 出離. This is the same list as is given in Vis. XX. 105, except that the last as given by B. is *nikanti*¹ while this Chinese text gives what would mean *nekkhamma* or *nissarana* or *paṇinissagga*.

An unintelligent man is distracted by these things but an intelligent man is not disturbed by them. He knows *lokiya-dhamma-saṅkhārārammaṇa* as well as *lokuttara-dhamma-Nibbānārammaṇa*. He removes distraction, if there be any, sees only *vaya* and skilfully and abundantly develops it.

Bhaṅgānupassanā-ñāṇaṃ niṭṭhitaṃ.

1. Is this misunderstood by the Chinese Translator as *nikkhanti* or *nekkhamma*?

CHAPTER XII

SACCAPARICCHEDO

PART TWO

[Bk. 12.1.4—12.20.2 (end); Tak. 456c.-461c. Cf. B. XXI, 29 onwards, XXII and XXIII.]

BHAYATUPTTHANANĀṆAM [Cf. Vis. XXI. 2-34]

XXI. 29

The *yogāvacara*, reflecting upon the *vaya* or *bhanga*, becomes afraid of the *khandhas* and of all kinds of existence, such as the three *bhavas*, five *gatis*, seven *viññāṇaṭṭhitis* and nine *sattāvāsas*, becomes afraid, as of a frightful man carrying a sword in his hand, or as of a poisonous serpent, or as of a heap of fire. [The last two of these similes occur in Vis. XXI. 29, and, for the first, we have only the word '*ghora*' which may stand for this simile of a frightful man.] He is afraid of all *nimittas* and all kinds of *uppāda* and thinks of *animitta* and *anuppāda*.

MUNCITUKAMYATĀ-NAṆAM [Cf. Vis. XXI. 44-46.]

[It should be noted that Upa. does not give any treatment of *ādinavānupassanā-ñāṇa* or *nibbidānupassanā-ñāṇa*, perhaps because, as B. says, these two are the same as *bhayatupatṭhāna-ñāṇa*. See Vis. XXI. 44, where B. quotes as his authority passages from the *Porāṇas* and *Pāli* (Ps. ii. 63).]

When the *yogāvacara* sees all *sankhāras* as fearful, he naturally wishes to be free from them, like a bird that is surrounded by fire, or like a person that is surrounded by robbers.

Muncitukamyatā-ñāṇam nīṭhitam.

ANULOMA-NAṆAM

[It should be noted that Upa. at once proceeds to *anuloma-ñāṇa*, without giving the other intervening *ñāṇas*, *paṭisankhānupassanā-ñāṇa* and *sankhāraupekkhā-ñāṇa*, mentioned by B. in the list of eight *ñāṇas* preceding the *saccānulomikañāṇa*. See Vis. XXI. 1.]

The *yogāvacara*, by the cultivation of *muncitukamyatā-ñāṇa*, wishes to be free from all *sankhāras* and is inclined towards *nibbāna*. He considers all *khandhas* as *anicca*, *dukkha*

and *anattā* and considers their cessation as *nicca*, *sukha* and *paramattha*.

What is the meaning of *anuloma-ñāṇa*? Upa. answers: Diff. *cattāro satipaṭṭhānā*, etc. [All the thirty-seven *bodhi-dhammas* given in Vis. XXII. 33 are mentioned here.]

Anulomañāṇam nīṭhitam.

GOTRABHŪ-NAṆAM

Upa. explains the word *gotrabhū* and his explanation generally agrees with that of B. XXII. 5. He also gives a quotation from Ps. i. 66, though in an abbreviated form, which corresponds to that given by B. in XXII. 5.

XXII. 5

Gotrabhū-ñāṇam nīṭhitam.

Immediately after this *gotrabhū-ñāṇa*, he has an insight into Suffering, cuts off the Origin of Suffering, experiences its Cessation, and cultivates the Path for the Cessation of Suffering, and the *sotāpatti-magga-ñāṇa* as well as all the *Bodhidhammā* are produced. At one and the same moment, not before or after, he makes *sacca-pariccheda*. To illustrate this simultaneous nature of *sacca-pariccheda*, Upa. gives three similes—that of a boat crossing the floods, of the lamp that is burning, and of the sun that is shining. [These similes are given by B. in exactly the same words in XXII. 96, 92 and 95 respectively. He ascribes the simile of the lamp definitely to the *Porāṇas*,¹ while in the case of others though he does not say so, they are clearly from the same source.]

Similes in
XXII. 92,
96, 96

Upa. gives a very fine simile to illustrate the difference between *gotrabhū-ñāṇa* and *magga-ñāṇa*.² The former is compared to a man who has put only one foot outside the threshold of the gate of a city which is burning, while the latter is compared to another man who has put both of his feet outside the gate. Just as the former man cannot be said to have properly escaped the burning city so the *yogāvacara* has not properly escaped the burning city of *kilesas*, if he has only the *gotrabhū-ñāṇa*. But when he has the *magga-ñāṇa*, he has properly escaped the *kilesas*, like the second man in the above

¹ For these similes also see Peṭ. Vith Chap. p. 150 (Bur. ed. 187, Abdhm. 152-33).

² B.'s simile is altogether different; see XXII. 12-13.

simile. It is this *magga-ñāṇa* which makes the *sacca-pari-ccheda*.

The *yogāvacara* then destroys the three *samyojanas*: *sakkāya-dīṭṭhi*, *vicikicchā*, and *silabbata-parāmāsa* and attains the *sotāpatti-phala*.¹ When he has destroyed the *sakkāyadīṭṭhi* he has destroyed all the sixty-two *dīṭṭhis*. For, *sakkāyadīṭṭhi* is the chief of all the heresies. Upa. then goes on describing how he gradually proceeds on his path towards Arhatship. His description generally corresponds to that of B. XXII.15-29. Although Upa. is very brief, we often find the same expressions as those of B. For instance, the passage about the five *paccavekkhaṇas* of the *sotāpanna* is exactly the same as in B. XXII. 19.

Upa. next goes on to tell us about the three kinds of *sotāpannas*: *mudīdriyo sattakkhattuparamo, majjhimīdriyo kolaṃkolo*, and *tikkhindriyo ekabījī*? [cf. Vis. XXIII. 55]. He has also the same five kinds of *anāgāmis* as given by B. in XXIII. 56, but he adds that these five kinds of *anāgāmis* are seen in each of the first four classes of *Suddhāwāsa* gods, namely, *Avihas*, *Atappas*, *Sudassas*, and *Sudassīs*, while in the last class, namely that of *Akanīṭṭha* gods, there are only four, because there is no *Uddhaṃsota*, as the highest stage has been already reached. From the state of an *Anāgāmi* he goes to Arhatship. He has destroyed all the *kilesas* completely, cut off all *saṅkhāras* and made an end of all suffering.

To show the unknown nature of the destiny of an Arhat, Upa. gives a very appropriate simile. Just as when iron is beaten (red-hot) and dipped into water and cooled, we do not know where the sparks of fire go, so we do not know anything about the destiny of an Arhat when he has reached the Unshakable Happy State.²

Upa. next refers to the views of some teachers who believe in the *nānābhīsamaya* referred to by B. in XXII. 103. B. simply refers to the *Kathāvatthu* for the refutation of their

1 Cf. Peṭ. 145, (Bur. ed. 185): *Tattha sotāpanno katham hoti?.....*

2 Cf. Peṭ. IIInd Chapter, p. 33-34 (Bur. ed. p. 135).

3 Cf. Sn. 1074: *Acci yathā vātavegena khitto atthaṃ paleti na upeti saṅkham, evaṃ muni nānābhāyā vimutto atthaṃ paleti na upeti saṅkham.*

arguments, but Upa. proceeds to show the flaws in their argument. He points out seven flaws, at least two of which can be identified with some of the refutations of this theory given in the *Kathāvatthu*, i. 213, para. 5 ff., 216, para. 10. There is one more passage containing the objection raised by an opponent, '*dukkhasaccaṃ cattāri ariya-saccānīti?*' [Kv. i.218. para. 14] that can be traced in Upa. Another passage given in answer to the above objection, '*Rūpakkhandaṃ aniccato dīṭṭhe, pañcakkhandhā aniccato dīṭṭhā hontī ti?*' can also be traced. And in the same way, says Upa., the *āyatana*s and *dhātus*. The *Kathāvatthu* gives them in detail.

PAKINNAKADHAMMA

Upa. continues: *Ettha pakinnaka-dhammā veditabbā*. He gives the following: *vipassanā, vitakka, pīti, vedanā, bhāmi, indriyāni, vimokkha, kilesā, dvi-samādhi-samāpajjanam*. Upa. takes them one after another and goes into the detailed treatment of them showing what part they play in the progress of the *yogāvacara* towards his ideal of Arhatship.

VIPASSANA

Upa. gives two kinds of *vipassanā*: *jhāna-vipassanā* and *sukkha-vipassanā*. If the *yogāvacara* destroys the *nīvaraṇas* by the power of *samādhi*, then he cultivates *samatha-pubban-gama-vipassanā*. If, on the contrary, he destroys *nīvaraṇas* by the power of his insight, he cultivates *vipassanā-pubban-gama-samatha*.

VITAKKA

This is explained as *sukkha-vipassanā*. Upa. shows in what stages on the onward path of the *yogāvacara*, it is found and in what stages it is not found.

PITI

VEDANĀ

The treatment of these together with that of the last corresponds to Vis. XXI. 112-114, but the explanations do not agree in all respects. Upa. also gives here the different aspects of the Path such as *sa-vitakkabhāmi, avitakka-bhāmi, sappītika-bhāmi, nippītika-bhāmi*.

XXI. 112-114
p.a.

Dassana-bhūmi in the *Sotāpatti-magga*; or in *aniccadiṭṭhi*.
Sankappa-bhūmi in the remaining three Paths and in the four Fruits; or in the reflection and practice of *anicca-diṭṭhi*. [The first interpretations correspond to XIV. 13.]

Or else,

Sekha-bhūmi in the four maggas and three phalas.
Asekha-bhūmi in the Fruit of Arhatship.

INDRIYANI

Three kinds of lokuttara-indriyas,² *anaññātānaññassāmīti-driya*, *aññindriya*, and *aññātāvindriya*, which respectively appear in the *sotāpattimaggañāṇa*, in the *ñāṇa* of the next three Paths as well as of the Fruits of the first, second and third Paths, and in the *ñāṇa* of the Fruit of Arhatship. [Cf. Vis. XVI. 1, 10 where these indriyas are given.]

VIMOKKHA

Animitta, *appaṇihita*, and *suññato*. These are the three kinds of vimokkhas. Long passages are given to describe these. Only the introductory words of these passages are found in the quotation from Ps. ii. 58, given in Vis. XXI. 70. In the passage from that quotation about the *suññato-vimokkha*, we have an expression *vedabahu* for which Upa. has a word which is the equivalent of *nibbidābahu*.

KILESA

Upa. gives a long list of 134 kilesas, together with the details as to which of them are enfeebled and destroyed by which of the Four Paths. [Cf. Vis. XXII. 49-76.]

- (i) *Tiṇi akusalamulāni*: *lobho*, *doso*, *moho*.
- (ii) *Tisso pariyesanā*: *kāma-pariyesana*, *bhava*,
*brahmacariya*³

1. See Netti 50: *Dassana-bhūmi* *niyamavakkantiyā* *padatṭhānam*; *bhāva-bhūmi* *uttarikāṇaṃ* *phalānaṃ* *pattiyā* *padatṭhānam*. Also of Peṭ. Vith Chap. 145 (Bur. ed p. 185): *Catasso ariya-bhūmiyo*, *cattāri sāmāñña-phalāni*; *tattha yo yathābhūtaṃ* *pañānā*, *esā dassana-bhūmi*.

2. For these three indriyas also see Peṭ. Chaps. II and III, pp. 66, 71-72 (Bur. ed. pp. 146, 152).

3. The same three are mentioned in Vbh. 366 and Peṭ. VIIIth Chap. 284 (Bur. ed. 251).

- (iii) *Cattāro āsavā*: *kāmo*, *bhavo*, *diṭṭhi*, *avijjā*.
- (iv) *Cattāro ganthā*: *abhiijhā*, *byāpādo*, *silabbata-parāmāso*, *idaṃsaccābhiniवेशो*.
- (v) *Cattāro oghā* } *kāmo*, *bhavo*, *diṭṭhi*, *avijjā*.
- (vi) *Cattāro yogā* } *attavādo*.
- (vii) *Cattāri upādānāni*: *kāmo*, *diṭṭhi*, *silabbataṃ*, *attavādo*.
- (viii) *Catasso agatiyo*: *chando*, *doso*, *bhayaṃ*, *moho*.
- (ix) *Pañca macchariyāni*: *āvāsa-macchariyaṃ*, *kula*,
lābha,⁴ *vaṇṇa* (色),⁵ *dharmma*.
- (x) *Pañca nīvaraṇāni*: *kāmacchando*, *byāpādo*, *thīna-middhaṃ*, *uddhacca-kukkuccaṃ*, *vicikicchā*. [It is to be noted here that according to B. XXII. 71, *thīnamiddha* and *uddhacca* are abandoned at the time of Arhatship.² But according to Upa., it is only *thīna* and *uddhacca* that are given up at the time of Arhatship and not *middha*. Because he says that *middha* is *rupānūvatti*. For Upa.'s position regarding *middha*, see above pp. 48, 95.]
- (xi) *Cha vivādāmulāni*: *kodho*, *makkho*, *issā*, *sātheyyaṃ*, *pāpicchatā*, *sandiṭṭhiparāmāsatā*.
- (xii) *Satta anusayā* (便): *Kāmarāgo*, *paṭigho*, *māno*, *diṭṭhi*, *vicikicchā*, *bhavarāgo*, *avijjā*.
- (xiii) *Aṭṭha loka-dhammā*: *lābho*, *alābho*, *ayaso*, *yaso*, *pasamsā*, *nindā*, *dukkhaṃ*, *sukhaṃ*.
- (xiv) *Nava mādā*: *Seyyassa* 'seyyo' *hamasmi* 'ti *māno*, and the remaining eight as given in Vibhanga 389-90.
- (xv) *Dasa kilesa-vatthūni*: *lobho*, *doso*, *moho*, *māno*, *diṭṭhi*, *vicikicchā*, *thīnaṃ*, *uddhaccaṃ*, *ahirikaṃ*, *ānot-*

1. The Chinese text interprets the word *vaṇṇa* as *rūpa* (色 form) and this is in keeping with the alternative interpretation given in the Commentaries. See DCM. iii. p. 1027: *Vaṇṇo* pi *c'ettha sariravaṇṇo* pi *gūḍavaṇṇo* pi *veditabbo*; DhCm. 375 comments on *vaṇṇa-macchariya* as follows: *sariravaṇṇa-gūḍavaṇṇa-maccherena* *pana* *pariyattidhamma-maccariyena* *ca* *attano* *va* *vaṇṇo* *ti*, *parasaṃ* *vaṇṇo* 'kim *vaṇṇo* *eso* 'ti *taṃ* *taṃ* *dosam* *vadanto* *pariyattiā* *ca* *kassa* *ci* *kiā* *ci* *adento* *dubbaṇṇo* *c'eva* *elaṃāgo* *ca* *hoti*.

2. See also DCM. iii. p. 1027: *Thīnaṃ* *citta-gelaṇṇaṃ*; *middhaṃ* *khandhattaya-gelaṇṇaṃ*. *Ubhayaṃ* *pi* *Arahattamagga-vajjhaṃ*. Cf. also MCM. ii. 216: *middhaṃ* *cetasika-gelaṇṇaṃ*.

tāpām. There is also another alternative to these. 'That man has done a great harm to me, or is doing, or will do.' The same three cases with a man whom one likes or dislikes. These nine with the addition of the tenth, the thought of doing harm, make up the number ten.

- (xvi) *Dasa akusala-kammāpatha*: *pāṇātipātō, adinnādānaṃ, [kāmesu] micchācāro, musāvādo, pisuṇā vācō* [the Chinese Text has a word which means 'double tongued'], *pharusā vācō* [the Chinese text would strictly mean *pāpikā vācō*], *samphappalāpo, abhihiṇṇā, byāpādo, micchā dīṭṭhi*.
- (xvii) *Dasa saṃyojanāni* (十使)¹: These are the same as seven anusayas mentioned above (in the xiith category) with the addition of *śīlabataparāmāsa, issā* and *macchariya*. [This list differs from the usual list of the ten saṃyojanas, which gives *rūpa-rāga, arūpa-rāga* and *uddhacca* in the place of *bhava-rāga, issā*, and *macchariya* of this list. [See Abhs. p. 32, Chap. VII. para 2.]
- (xviii) *Dasa micchantā*: the same as *micchattā* of B. XXII. 50, 66.
- (xix) *Dvādasa vipallāsā*: the same as mentioned in B. XXII. 53, 68.
- (xx) *Dvādasa akusala-cittuppadā*: the same as mentioned in B. XXII. 63, 76.

Thus we have a list of 134 kilesas. Upa., unlike B., describes in several cases at which of the Paths these kilesas are enfeebled before they are finally destroyed. Even as regards the stage of their complete destruction, Upa. often differs from B.

1. For the first time where the enumeration of the categories of the kilesas is given (12.13.3), the character used is 結 although here where the detailed constituents are given the character used is 使. It appears, therefore, that both the characters are indiscriminately used, although we have seen above that the latter character is used for *anusaya*. In Przyluski 'Le Concelle de Rājagṛha (first part), p. 46, we find 使 used for *anusaya*, while 結使 is used for *saṃyojana*. For the very slight distinction between these two words, see McM. iii. 145: *so yeva kilesō bandhanāṭṭhena saṃyojanam, appahināṭṭhena anusayo*.

DVE SAMĀPATTIYO:

- (A) *Aputhujjanasevitā phala-samāpatti*.
(B) *Saññāvedayita-nirodha-samāpatti*.

With reference to the first (A), Upa. raises the following questions and answers them:

- (i) What is *phala-samāpatti*? It is a *sāmaññaphala* with the mind (*citta*) placed on *Nibbāna*: [cf. B. XXIII. 6: *ariya-phalassa nirodhe appanā*.] This is called *phalasamāpatti*.
(ii) Why is it called *phalasamāpatti*? It is neither *kusala, akusala*, nor *kiriya*.¹ It is achieved as the *lokuttara-magga-phala-vipāka* and so it is thus called.

- (iii) Who attain it? The Arhats and the Anāgāmis, because the *samādhī* reaches perfection in their case (於此定作滿). Also there are some² who say on the authority of the *Abhidhamma* that all the Ariyas attain it. Upa. here quotes, as their authority, a passage which agrees with the passage from Ps. i. 68: *Sotāpattimagga-paṭilābhatthāya uppādam abhi-bhuyyati ti gotrabhū, Sotāpattiphala-samāpattatthāya uppādam abhibhuyyati ti gotrabhū. Evaṃ sabbattha*. [B. gives the same passage, in a fuller form, in Vis. XXIII. 7].

[B. refers exactly to this view that is held by Upa. when he says: *keci pana 'sotāpanna-sakadāgumino pi na samāpajanti, uparimā dve yeva samāpajanti' ti vadanti. Idaṃ ca tesam kāraṇam: Eto hi samādhismim paripūrakāriṇo ti*. B. refutes this view by saying that even a *puthujjana* can attain that state [of perfection] in a *lokiya-samādhī* attained by him, and by further adducing the passage from Ps. i. 68 [given above in brief] in support of his position. It is evident from this that Upa. was aware of this view and the argument on which it was based.]

Upa. next refers to another view according to which all Ariyas may have it but only those in whom *samādhī* has reached perfection can attain it. To support this view, Upa.

The same view as that of B. in XXIII. 7, is referred to by Upa.

N.C.

1. Cf. a similar statement about the dhutas or dhutangs on pp. 23, 24 above. The Taisho edition gives a different punctuation and so it gives a slightly different interpretation.

2. Upa. here refers to the view held by the school of Buddhaghosa.

quotes one *Āyasmā Nārada*¹ (Nā-lo-tho 那羅陀) who says to mendicants "Just as in a mountain-forest there may be a well but no rope with the help of which water may be taken out. If at that time there comes a man overcome by the heat of the sun and fatigued by thirst, and if he sees the well and knows that there is water in it, but still cannot actually reach it," then merely by his knowledge about the existence of water in the well and by seeing it, he cannot satisfy his thirst; so in the same way, if I know *nirodha* as *nibbāna* and even if I have a perfect *yathābhūta-nānādaṣṣana*, I do not thereby become a *khināsava Arahā*."

(iv) Why is it attained? The answer is the same as B.'s: *diṭṭhadhammasukkhavihāratthaṃ* [B. XXIII. 8]. Upa. gives a quotation in which the Blessed One is described as saying to Ānanda that he finds his body in a *phāsuvihāra* when he attains *animitta-cetosamādhī*.

(v) In what way does he attain it? The answer substantially agrees with that given in B. XXIII. 10.

(vi) In what way does he reflect (*kathaṃ ca manasi karoti?*) *Asankhataṃ amatadhātvaṃ santato manasikaroti*.

(vii) In what way does he attain it, stay in it, and emerge from it? The answer is the same in substance—although the words used are different—of what is said in quotations from M. i. 296-97, given by B. in XXIII. 9, 12, 13.

(viii) Is this *samādhī lokiya* or *lokuttara*? This *samāpatti* is *lokuttara* and not *lokiya*.

Upa. then goes into a brief discussion of a technical point. When the *Anāgāmi* reflects upon the *phalasamāpatti*, why is it that the *gotrabhū* does not produce, without any intervening obstruction, the *Arahattamagga*? The answer is: because it does not produce *vipassanā-daṣṣana*, as it is not the thing aimed at; and because it is not strong enough.

1. Who is this Nārada? Mhv. 3470 mentions one Nārada-bhikkhu under '*Maharjī-nāmaṇi*'. A.iii.57-62 mentions one Nārada-bhikkhu, who is shown to be consoling King Muṇḍa on the death of his wife Bhaddā. Petavatthu refers to one in pp. 1,244. Also see Petavatthu-Commentary 2,15,208,210,211, etc; Vimānavatthu-Commentary 165-169, 203; DhP. 1.42,84,344.

2. Cf. Peṭ. 190 (Bur. ed. 206): *yathā gambhīre udapāne udakaṃ cakkhunā passati, na ca kāyena abhisambhūṇāti, evamassa ariyā nījjhānakkhantiyā diṭṭhi bhavati, na ca sacchikatā*.

[This is the answer of Upa. to the objection raised by B. in XXIII. 11, to the view of some: *Ye' pana vadanti: sotāpanno phalasamāpattiṃ samāpajjissāmi ti vipassanaṃ paṭṭhapetvā sakadāgāmi hoti, sakadāgāmi ca anāgāmi ti*, *te vattabbā: evaṃ sati anāgāmi arahā bhavissati, arahā pacceka-buddho, paccekabuddho ca buddho*. Upa. seems to have anticipated this objection raised, perhaps along with others, by the school B.]

Then he speaks of *duvidha phala-visesa*, which seems to be quite different from B.'s *dvīhi ākārehi rasānubhavanaṃ hoti* [B. XXIII. 3].

Upa. next proceeds to the treatment of (B) *saññā-vedayita-nirodha-samāpatti*, which very closely resembles that given by B. in XXIII. 17-51.

(i) What is *saññā-vedayita-nirodha-samāpatti*? *Cittacetāsikānaṃ appavatti*. [See B. XXIII 18].

(ii) Who attain it? The *Anāgāmi*s and the *Arhats*. In them, the *samādhī* reaches perfection. Upa. says that the *Sotāpannas*, *Sakadāgāmi*s and those beings who are in the *arūpāvacara-loka* cannot attain this *samāpatti*. Upa. also gives reasons.

(iii) Being endowed with what powers can one attain it? The powers of *samatha* and *vipassanā*. The treatment of them is the same as in Vis. XXIII. 19-23.

(iv) By the cessation of what *sankhāras* is it attained? The answer is the same as is contained in that part of the quotation from Ps. i. 97-100, which is given by B. in XXIII. 24.

(v) What are the preliminaries (*pubba-kiccāni*)? They are the same four as given by B. in XXIII. 34, except that for *Satthupakkosanaṃ* we have 不亂 which means *avikkhepa*.

(vi) Why is it attained? *Diṭṭhadhammasukkhavihāratthaṃ*. For, it is added: *ayaṃ ariyānaṃ sabbapaccchimā āneja-samādhī*. And further to produce *abhiññāsa* one enters upon *vipphāra-samādhī*, as *āyasmā* Sanjīva did to protect his body. As also *Sāriputta*² and 白鶩子底沙 (*Moggali-putta-tissa*?)³

1. *Dhammapāla* (ii. p. 896) here again tells us that B. makes this statement with reference to *Abhayagiri* vādins.

2. See Ps.ii.212. The stories given in M.i.333 and Ud. 39-40 are briefly narrated in B.XII.32 and 31 respectively.

3. *Tissa*, the son of a white bird (*Moggala*).

XXIII.
17-51
s.a.

did. [Cf. B. XXIII. 37, where only the first two of these names are given but in a different context. The last name is not there.]

(vii) How is it attained? The answer is the same as is given in Vis. XXIII. 31-34, 43-47, except that according to B. there are not more than two *nevasaññā-nāsaññā-cittas*, while according to Upa. there may be two or three.

(viii) How does he emerge from it? He does not think 'I shall emerge from the *samādhi*' but when the time-limit that is previously determined is reached, he emerges from it.¹

(ix) With what kind of *citta* does he emerge from it? An *Anāgāmi* with *anāgāmi-citta* and an Arhat with *arahatta-citta*. [Cf. B. XXIII. 49.]

(x) How many contacts has he? Three contacts, contact with *suññatā*, *avimittā*, and *appañihitā*.

(xi) What Sankhāras first arise? First *kāyasankhāras* and then *vacī-sankhāras*.

(xii) What is the difference between a dead person and one who has attained this *samādhi*? The answer is the same as given by B. in Vis. XXIII. 51, in the quotation from M. i. 296.

(xiii) Is this *samādhi* *sankhata* or *asankhata*? It cannot be said of this *samādhi* that it is *sankhata* or *asankhata*. There is no *sankhata* *adhamma* in this *samādhi*, and one cannot know when *asankhata* *adhamma* comes and goes. [Cf. Vis. XXIII. 52.]

Nirodhajjhāna-samāpatti *niṭṭhitā*.

At the end of this chapter is given the *uddāna* of the twelve chapters in the book.

Then there is a concluding *gāthā*, which purports to say:

'Who can know this *Dhamma* which is profound, unnamable, unthinkable? Only that *yogāvacara* who resolves upon cultivating the excellent Path, who has no doubt in the instructions and who has no ignorance.'

[VIMUTTAMAGGA NIṬṬHITO.]

1. This and the following four questions are discussed in M.i.302 (Sutta No. 44).

APPENDIX A¹

[1. My article in the *Annals of the Bhandarkar Oriental Research Institute* Vol. XV parts III-IV pp. 208-11 is reproduced here with some alterations and necessary corrections.]

1

The development of a child in the womb
from week to week

as given in the *Vimuttimaggā* (Chap. VIII, 4; p. 76.)

1st week	Kalala
2nd "	Abbuda
3rd "	Pesī
4th "	Ghana
5th "	Five joints
6th "	Four joints (possibly in addition although it is not so expressly said as in the following case)
7th "	Four more joints
8th "	28 additional joints
9th week and 10th week	Spine and bones
11th week	300 bones
12th "	800 joints
13th "	900 sinews
14th "	100 flesh-balls
15th "	blood
16th "	pleura, (<i>kilomaka</i>)
17th "	Skin
18th "	Colour of the skin
19th "	<i>Kammaja vāta</i> all over the body
24th "	<i>Navadvārāni</i>
25th "	17000 pores (?)
26th "	Solid body
27th "	Strength
28th "	99000 pores of the hair on the body
29th "	All the limbs of the body

Also it is said that in the seventh week the child remains by the back of the mother with the head down. In the 42nd week, the child is moved from its position by the windy element born of karma and comes to the *yoni* *dvāra* with its head below. And then there is birth.

2

List of worms in a human body as given in the Vimuttimaggā
(Chinese version Chap. VIII. 4; p. 76.)

The Vimuttimaggā refers to 80,000 families of worms in all.
 It also gives the names of some worms as follows:—

Location	Name
Hair of the head	Fā-thien (hair-iron)
Skull	Er-tsung (ear-kind)
Brain (matthalungu)	Tie-quān-hsien (maddener)
subdivided into four categories.	
(i) Yu-cu-ling-po	(ii) Sa-po-lo
(iii) Tho-lo-ā	(iv) Tho-ā-sa-lo
Eye	Thie-yen (licker of the eye)
Ear	Thie-er (,, ,, ear)
Nose	Thie-pi (,, ,, nose)
subdivided into three kinds:	
(i) Lau-kheu-mo-ā (*hā)	(ii) A-leu-kheu
(iii) Mo-nā-la-mu-kho (Mṃālmukha?)	
Tongue	Fu-kie (or Fu-cie)
Root of the tongue	Mu-tān-to
Teeth	Kyu-po
Root of the teeth	Yu-po-kyu-po
Throat	Ā-po-lo-ā (*hā)
Neck	subdivided into two kinds:
(i) Lo-ā-lo	(ii) phi-lo-ā-lo
Hair of the body (loma)	Thie-māo (licker of hair of the body)
Nails	Thie-tsā-o (licker of nails)
Skin	subdivided into two kinds
(i) Tu-nā	(ii) Tu-nān-to
Pleura (Kilomakap)	subdivided into two kinds:
(i) Phi-lān-po	(ii) Mo-o-phi-lān-po (Mahā*)
Flesh	Two kinds:
(i) Ā-lo-po	(ii) Lo-sā-po
Blood	Two kinds:
(i) Po-lo	(ii) Po-to-lo
Sinews (nhāru)	Four kinds:
(i) Lāy-to-lo	(ii) Si-to-sā
(iii) Po-lo-po-to-lo	(iv) Lo-nā-po-lo-nā
Pulse	Kā-li-ā-nā
Root of the pulse	Two kinds:
(i) Sa-po-lo	(ii) Yu-po-sa-po-lo

Location	Name
Bones	Four kinds:
(i) Ā-thi-phi-phi	(iii) Ā-nān-phi-phi
(iii) Tāy-liu-tho-phi-tho	(iv) Āy-thi-ye-kho-lo
Marrow of the bones (atṭhimiñjā)	Two kinds:
(i) Mī-se	(ii) Mī-se-sa-lo
Spleen (pihaka)	Two kinds:
(i) Nī-lo	(ii) Pi-to
Heart	Two kinds:
(i) Sa-pi-to	(ii) Yu-phi-to-sa-phi-to
Root of the heart	Two kinds:
(i) Mān-kho	(ii) Sa-lo
Liquid fact (vasā)	Two kinds:
(i) Ko-lo	(ii) Ko-lo-sa-lo
Bladder	Two kinds:
(i) Mī-ko-lo	(ii) Mo-hā-ko-lo, Mahā*)
Root of the bladder	Two kinds:
(i) Ko-lo	(ii) Ko-lo-sa-lo
Cells of the membrane	Two kinds:
(i) Sā-po-lo	(ii) Mo-hā-sā-po-lo (Mahā*)
Roots of the cells of the membrane	Two kinds:
(i) Lāy-to	(ii) Mo-ho-lāy-to (Mahā*)
Mesentry (Antagūṇa)	Two kinds:
(i) Cau-lāy-to	(ii) Mo-ho-lāy-to (Mahā)
Roots of the intestines	Two kinds:
(i) Po	(ii) Mo-ho-sa-po
Root of the large intestine	Two kinds:
(i) Ā-nān-po-ā (*hā)	(ii) po-ko-po-ā
Stomach or rather its contents (udariya)	Four kinds:
(i) Yu-sau-ko	(ii) Yu-se-po
(iii) Tsa-se-po	(iv) Sie-sa-po
Abdomen	Four kinds:
(i) Po-ā-nā	(ii) Mo-ho-po-ā-nā
(iii) Tho-nā-phān	(iv) Phang-nā-mu-kho
Bile	Pi-to-li-hān
Saliva (khela)	Sie-ān
Sweat	Ra-sui-to-li-hā (ā)
Fat (Medo)	Mi-tho-li-ā (hā)
Strength	Two kinds:
(i) So-po-ā-mo	(ii) Se-mo-chi-to

Location	Name	
Root of the strength	Three kinds:	
(i) Chieu-ā-mu-kho	(ii) Ā-lo-ā-mu-kho	
(iii) Pho-nā-mu-kho		
	Five kinds of worms in	
The food in front of the body		
„ „ „ the back side of the body		
„ „ „ „ left „ „ „		
„ „ „ „ right „ „ „		
	and worms named	
Cān-tho-sa-lo	Chang-ā-so-lo	Pu-to-lo
	and so on.	
Lower two openings	Three kinds:	
(i) Kieu-lau-kieu-lo-wei-yu	(i) Chā-lo-yu	
(iii) Hān-thiu-po-tho		

3

I propose to indicate here some of the parallel passages found in the Vimuttimaggā and Peṭakopadesa.¹

(1) In the very Introductory chapter² of the Vimuttimaggā, Upatissa gives his reasons as to why he should tell the people the Path of Deliverance. There are, he says, some people who profit by listening to others and he gives a quotation (see M., i, 294) in which the Blessed One declares that there are two ways in which one can have the right view (*sammādiṭṭhi*)—either by learning it from others or by self-reflection. This corresponds to 'Dve hetu dve paccayā sāvakaṣa sammādiṭṭhiyā uppādaya, parato ca ghoso saccānusandhi, ajjhatañ ca yoniso manasikāro' found at the very beginning of the Peṭakopadesa.

(2) In the third chapter of (III.74) of the Visuddhimaggā, Buddhaghosa refers to the view of the fourteen cariyās which he is not prepared to accept. Upatissa does refer to these fourteen³ and names them one after another. Among these there are two types which are called by the name of *samabbhāgacariyā*. Now exactly this very type is found in Peṭakopadesa, VIIth Chapter, pp. 157, 162 (pp. 190, 192 of the printed edition).

(3) In the Twelfth book of the Vimuttimaggā, in the twelfth chapter (Saccapariccheda), part two,⁴ we have only *three* lokutara-indriyas given as playing an important part of the progress of the Yogāvacara towards the ideal of Arhatship.⁵ These same three indriyas, *aññātāññāsāmītindriyaṃ, aññindriyaṃ, and ññātāvindriyaṃ* are also found in the second and the third chapters of the Peṭakopadesa, pp. 56, 71-72 (pp. 146, 152 of the printed edition).

(4) So also in the same chapter we come across three⁶ kinds of searches, *tisso esanā* or *pariyesanā*. The same three we meet with in the eighth chapter of the Peṭakopadesa, p. 284 (p. 251 of the printed edition). Also see Vibhanga, p. 366.

(5) In the second part of the XIth chapter⁷ we have three-fold classification of things; *khandha-sangaha, āyatana-sangaha, dhātusangaha*. Exactly the same classification we meet with in the sixth chapter of the Peṭakopadesa, p. 124 (p. 176 of the printed edition).

(6) In Book four, Chapter eight, part one,⁸ of the Vimutti-

1. My article on this subject in Indian Culture vol. III, no. 4, pp. 744-46, is reproduced here with a few alterations.

2. p. 2.

3. p. 34.

4. p. 122.

5. p. 122.

6. p. 112.

7. p. 42.

magga, Upatissa mentions three kinds of *middha*, *āhāra*, *utuja* and *citta*, of which only the last he considers as *nīvaraṇa*, while the other two are possible even in an Arhat. Upatissa speaks of it in the twelfth chapter¹ also. There he says that among things given up by one at the time of the Arhatship, there are *thīna* and *uddhacca* and not *thīna-middha* and *uddhacca* as is asserted by Buddhaghosa in the XXII Chapter 71 para of the Visuddhimagga. This view of Upatissa is supported in the Peṭakopadesa, VIIth Chapter, p. 180 (p. 201 of the printed edition), where it is said '*Atthi pana Ārahato kāyakilesamiddhañ ca okkamati, na ca taṃ nīvaraṇaṃ; tassa thīnamiddhaṃ nīvaraṇaṃ ti na ekamsena*'. This view is also supported by the author of the Milindapañha (see p. 253 of Trenckner's edition) who mentions *middha* among ten things over which an Arhat has no control.

(7) Upatissa quotes from what he calls Sān Tsān three passages of which I have been so far able to identify two passages only in the Peṭakopadesa, VIIth Chapter, pp. 157, 158 (p. 191 of the printed edition). One of these passages (p. 46) corresponds to '*Tattha alobhassa pāpīriyā vivitto hoti kāmehi, tattha adosassa pāpīriyā, amohassa pāpīriyā ca vivitto hoti pāpakehi akusalehi dhammehi*'.

(8) The other passage² contains a simile which illustrates the distinction between *vitakka* and *vicāra*. The simile in the Vimuttimagga corresponds to the following passage from the Peṭakopadesa '*Tattha paṭhamabhiniṇṇāto vitakko, paṭiladdhassa vicāraṇaṃ vicāro. Yathā puriso dūrato purisaṃ passati āgacchantam, na ca tāva jānāti itthi ti vā puriso ti vā, yadā tu paṭilabbhati itthi ti vā puriso ti vā evam-vaṇṇo ti vā—evam vicāro vitakke appeti*'.

(9) There are other similes also from the Vimuttimagga which can be traced to the Peṭakopadesa, VIIth Chapter, p. 158 (p. 191 of the printed edition). Here is one.³ '*Yathā baliko humhiko⁴ sajjhāyaṃ karoti evaṃ vitakko, yathā taṃ yeva anupassati evaṃ vicāro.....Niruttapaṭisambhidāyaṃ ca paṭibhānapaṭisambhidāyaṃ ca vitakko, dhammapaṭisambhidāyaṃ ca atthapaṭisambhidāyaṃ ca vicāro*'.

(10) While describing the simultaneous nature of the penetration into Truths (*saccapariccheda*) Upatissa gives three similes,⁵ that of a boat crossing the floods, that of a lamp that is

burning and that of the sun that is shining. Peṭakopadesa gives almost identical similes (p. 150; 187 of the printed edition). Buddhaghosa refers one of these similes to Porāṇas and although he does not mention that name with regard to others, it is very clear that the other similes also he borrows from the same source.

(11) There is one other important simile which I have been able to trace to the Peṭakopadesa, p. 190 (p. 206 of the printed edition). Upatissa gives a quotation¹ from one Nārada which purports to say 'Just as in a mountain-forest there may be a well but no rope with which water could be taken out. If at that time there comes a man overcome by the heat of the sun and fatigued by thirst, who sees the well and knows that there is water in it, but still cannot actually reach it, then merely by his knowledge about the existence of water in the well and merely by seeing it, he cannot satisfy his thirst; so in the same way, if I know *nirodha* as *nibbāna* and even if I have a perfect *yathābhūtañāṇadassana*, I do not thereby become a *khiṇāsava arahā*.' The passage in the Peṭakopadesa says '*Yathā gambhīre udapāne udakaṃ cakkhūnā passati na ca kāyena abhisambhūṇāti, evamassa ariyā nijjhānakhantiyā dīṭṭhi bhavati na ca sacchikata*'.

(12) Besides the passages given above there are some minor passages where we find some of the jhānas explained as having particular angas. For instance, the third trance² is explained as having five angas in the Vimuttimagga. These same angas are mentioned in the Peṭakopadesa, p. 155 (p. 190 of the printed edition). '*Tathā pañcanga-samānāgataṃ tatiyaṃ jhānaṃ—satiyā, sampajaññena, sukheṇa, cittakaggatāya, upekkhāya*'.

Do the instances given above justify us in concluding that the Author of the Vimuttimagga had the advantage of consulting the Peṭakopadesa?³

1. p. 123.

2. p. 47.

3. p. 47.

4. The printed edition reads 'tuphiko'.

5. p. 119.

1. p. 126.

2. p. 52.

3. For other references, see pp. 86, 120, 122.

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For facilitating reference to the P.T.S. edition of the Visuddhimagga, the following table is given. It shows the number of pages of the Visuddhimagga published by the Pali Text Society, corresponding to the chapters and paragraphs of the same text to be published in the Harvard Oriental Series.

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Corrections and Additions

Page	Line	For	Read
x	2	Maddhyamaka.....	Madhyamaka.....
xiv	8	Abhayagirivihāra	Abhayagirivihāra
xv	3	lite-	lite-
xvi	7	the first Chinese character	扶
xxiii	14	<i>nirodha-samāpatthi</i>	<i>nirodha-samāpatti</i>
xxv	9	kasinas	kaṣiṇas
xxvi	1 from the	bottom: Add to note 13: "Cf. Vis. XVII.78: <i>añña-maññupatthambhakaṃ ti-daṇḍakaṃ viyā</i> ; also see XVII.196, XVIII.32."	
xxvii	11	Vimuttimagga ^a	Vimuttimagga ^a
xxvii	foot-note 1	p. not quoted	not quoted
xxix	foot-note 8	79	49
xxx	foot-note 4		Add "58".
xxxi	foot-note 1	xxxix-xi	xxxix-xl
xxxvi	16	Nevasaññānāsañña- tanūpagā	Nevasaññānāsaññā- yatanūpagā
xl	13	Add a new note on Peṭaka: "Mrs. C.F. Rhys Davids also identifies Peṭaka with Peṭakopadesa as can be seen from her edition of the Vis. (P.T.S.), i.141, note 3. It is also interesting to note what Gandhavamsa says on p. 65: Peṭakopadesassa tikāṃ Udumbara-nāmacariyo akāsi."	
xl	11	Akaniṭṭha	Akaniṭṭhā
xlvi	5	Pāññā	Paññā
xlvi	8	lo,	lo),
xlvi	6 from the bottom	Sāññā	Saññā
lii	2	contact	contact.
6	4 from the bottom	Vijñāpti	Vijñāpti

Page	Line	For	Read
100	9	<i>vimutti khandho</i>	<i>vimuttikkhandho</i>
100	11 from the bottom	interpretes	interprets
100	1 from the bottom	<i>ke ci</i>	<i>keci</i>
102	12	second Chinese character	} 緣
103	21, 24	“ ” ”	
105	24	fourth “ ”	
110	15	<i>dvāra-piḍapana...</i>	<i>dvāra-piḍahana...</i>
110	16	<i>samitto</i>	<i>samatto</i>
110	7 from the bottom	<i>suññatatto</i>	<i>suññatatto</i>
110	marginal note	XVI.86 a.	XVI.86 p.a.
113	15-16	Add a note on the parable of blind and lame man: “See Brahmasūtra, II.2.7 and Sankara's Bhāṣya on it; also Sāṅkhyakārikā, 21; Macdonell's 'India's Past', p. 152 where he says that the parable was known in China in the second century B.C.”	
113	1 from the bottom	<i>vedanā-paccyā</i>	<i>vedanā-paccayā</i>
114	12 from the bottom	<i>viññāṇakāyā</i>	<i>viññāṇakāyā</i>
115	15	<i>kammatthānas</i>	<i>kammatthānas</i>
117	8	<i>passaddhi</i>	<i>passaddhi</i>
118	6	BHAYATUPPĪTHA- NĀNĀNAM	BHAYATUPA- TTHANĀNĀNAM
118	6 from the bottom	<i>sankhārupekkhā- ñāṇa</i>	<i>sankhārupekkhā- ñāṇa</i>
120	15	<i>mudidriyo</i>	<i>mudindriyo</i>
122	10 from the bottom	<i>kāma-pariyesana</i>	<i>kāma-pariyesanā</i>

Page	Line	For	Read
122	5 from the bottom	<i>pajānāi</i>	<i>pajānāti</i>
123	6 from the bottom	<i>maccariyena</i>	<i>macchariyena</i>
124	7	<i>-kammapatha</i>	<i>-kammapathā</i>
124	4 from the bottom	'Le Conceile...	'Le Concile...
126	13	<i>diṭṭhadhammasukha- vihārattham</i>	<i>diṭṭhadhammasukha- vihārattham</i>
127	7	along will	along with
133	14	chapter of (III.74) of	chapter (III.74) of
133	23	part of the	part in the
133	25-26	and <i>nñātāvindriya</i>	and <i>aññātāvindriya</i>